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CONNEXION BETWEEN SPIRITUAL UNDERSTANDING AND THE INTERPRETATION OF SCRIPTURE.

SOME kinds of writing can be understood and interpreted by intellect alone; others require the united assistance of intellect and feeling. Where the subject is purely intellectual, as in mathematical or philosophical investigations, he who fully comprehends the whole train of the intellectual process, is entire master of the subject, for he comprehends all which the author intended to communicate. But if the subject be not merely intellectual, but the powers of intellect are called into use merely to describe the emotions and passions of the mind, the language cannot be fully understood, unless those passions and emotions are *felt*; for so long as these are unfelt, the entire meaning of the author is not apprehended. Is it not an acknowledged truth, that the simple bodily sensations cannot be understood except by sensation? Can language cause a blind man to understand the sensations of sight? Can it bring before him the glories of the sun, and cause the smiles of the landscape to charm his mind? Can he who is deaf, understand the sensations of hearing? Can the language of signs communicate to him the melody of sounds?—So likewise feeling can be understood

only by feeling. It is a simple mental sensation, and description can no more illustrate any such sensation to him who has not felt it, than it can illustrate sight to the blind, or sound to the deaf. Could we suppose any one so constituted by nature as not to be qualified to exercise filial affections—that in circumstances where the minds of others glow with love and gratitude, his mind is a blank; can language supply the defect, or cause him to understand those emotions which never moved his breast? Or as the joyous freeman exults in his blessings and pours forth in all the conscious dignity of independence, the deep feelings of his soul, can the slave on whom the light of freedom never dawned, and whose breast is a stranger to the exalted aspirations of the other, understand the language which describes these lofty emotions? But on the other hand, let the son begin to love his father, or let the dark mind of the slave be illuminated by the feelings of a freeman, and immediately the language which describes such feelings, becomes intelligible. It describes something which has been *felt*, and the feelings of the heart sympathize with the description. If the feelings do not at the time exist, yet the remembrance of them, if they ever have existed, will in some measure illustrate the language. But most of all, will the

actual existence of them throw a flood of light upon the language by which they are described. As the *heart* glows, the *language* becomes lucid, and the sympathy of feeling complete.

Another fact ought here to be noticed : feeling will influence the language by which it is communicated. What that influence is cannot perhaps be defined, but the fact is undoubted. There is a colouring, and a glow in the language corresponding to the state of mind in which it was uttered. It influences the mode of arrangement, and the selection of words of different degrees of intensity, and causes the accumulation of similar intensive epithets, and other artifices of language indicative of different states of excited feeling. If the mind of the reader is excited by the feelings which glowed in the mind of the writer, he will feel all those proprieties of expression which are descriptive of that state of feeling, and the glow of the language will correspond with the glow of his own mind. But on the other hand, if any one in a cold and frigid state of mind, attempts to read the language which was prompted by excited feeling never experienced by himself, he is entirely senseless of all those niceties of expression; nay, there will often arise a feeling of repulsion between his own mind in its cold inanimate state, and the glowing language of a fervid mind. In short, a mind warm with feeling impresses its own image and superscription upon the language which it selects, and the mind which would correspond with this impression, must be like the original.

These principles, of extensive application in the concerns of common life, are no less applicable to the religious world. We read in the Bible of *spiritual understanding* and of *spiritual discernment*; we read of the natural man to whom the things of the Spirit are foolishness, by whom they cannot be understood, because they are spiritu-

ally discerned; and again we read of the *darkness of the heart*, and of *spiritual blindness*. The principles already stated, furnish an easy explanation of all these modes of expression, and illustrate clearly the nature of this spiritual understanding and this spiritual blindness. Man by nature has no *holy feelings*. Whatever else he has of intellect or of social affection, the love of God is not in him. Sorrow for sin, faith in Christ, love to the brethren, and in short all the emotions of a holy mind, have ceased from the whole race of man. There is none that doeth good, or seeketh after God, no not one. But on the other hand, every exercise of a holy mind is described in the word of God—all the emotions of the sanctified heart, from the first sensation of sorrow for sin, to the last emotion of triumphant joy in the departing saint, are therein exhibited with all the fervid eloquence of holy feeling. Now, can the mind which has never felt one of these emotions enter into the spirit of such language, or feel its expressive eloquence? No chord will vibrate; there will be no sympathy of feeling, no harmony of soul. This then is spiritual blindness: and spiritual understanding is the reverse of this. It is the sympathy of the holy heart with the language of the Bible. By the agency of the Holy Spirit, the same feelings are excited in the renewed heart which glowed in those holy men who wrote the word of God; and thus their language is understood, because the feelings which prompted it are felt. If now we appeal to facts, and inquire how and in what circumstances spiritual understanding first displays itself, and what is its progress, we shall find an abundant and striking confirmation of these views. Take then the sinner dead in trespasses and sins, in childhood or in mature age, and in what parts of the Bible is he interested? He can read historical narrations, or the

biography of holy men, because even an unsanctified man can here exercise his sympathies. He can calculate chronology, expound prophecies, illustrate manners and customs, and historical allusions, for here intellect merely is concerned. He can also admire the beauties of poetry, and descant upon its rhetorical decorations. But there are parts of the Bible, and those of great extent, which to him are without form and void—upon which darkness rests, and with which no feeling of his soul accords. These are spiritual parts, which are not discerned by the eye of the natural man. But let the work of the Spirit commence in this man, let him feel his sinfulness, and his exposure to the wrath of God—he may have believed them before, but now let him feel them, and let fear and trembling take hold on him as a mighty man—upon what class of passages will divine illumination now fall? He opens his Bible, and all those passages which express the feelings of a soul bowed down with a sense of sin, and terrified with anticipations of coming wrath, meet his eye, and thrill through his soul. What Christian, who has ever felt the wormwood and the gall, does not remember this hour? When the word of God became indeed quick and powerful, and the arrows of the Almighty pierced his spirit. The sinner now sees in passages long familiar, a new and unutterable power. They pierce even to the dividing asunder of soul and spirit, and search the secret thoughts and intents of his heart, and he wonders by what delusion all these things have been before concealed from his vision. In some parts, the Bible seems no longer a dead letter, it glows with the freshness of novelty, and speaks with the authority of God. But has the Bible changed; or does the heart of the sinner for the first time swell with the fellings therein recorded? Yet at this stage of his progress, the illumination of

the word of God is still incomplete. Though the sinner can sympathize entirely with passages which describe the existing feelings of his soul, yet with those which speak of the emotions of him who is born of God, he has no sympathy. Upon them the veil still remains untaken away. But while the sinner fears and trembles under a sense of the wrath of God, when the law has done its work, and his hopes from himself are slain, let Him who commanded the light to shine out of darkness, shine into his heart, and give him the light of the knowledge of the glory of God as it shines in the face of Christ Jesus; let old things pass away, and let all things become new; let repentance, and faith, and love, by turns rule in his soul, and let him rejoice in Christ with joy unspeakable and full of glory; and immediately a new class of passages is illuminated with spiritual light. He has *felt* the loveliness of the Saviour, and the infinite mercy of God manifested in his atoning sacrifice; and now he recognises with sympathetic delight, those expressions of ardent love to the Saviour with which the pages of the scriptures abound. They shine with heavenly splendour, and glitter before him like gems, so that he rejoices in them more than in gold, yea, than in much fine gold, and his heart burns within him as the glories of the Son of God illumine his soul.

The testimony of Edwards, that devoted servant of God, concerning his own experience, is exactly in point. He says, "Oftentimes in reading it, every word seemed to touch my heart. I felt a *harmony* between something in my heart, and those sweet and powerful words. I seemed often to see so much light exhibited by every sentence, and such a refreshing food communicated, that I could not get along in reading; often dwelling long on one sentence, to see the wonders contained in it; and yet almost every sentence seemed to be full of wonders."

Again, he says of himself, "On one Saturday night in particular, I had such a discovery of the excellency of the gospel above all other doctrines, that I could not but say to myself, 'This is my chosen light, my chosen doctrine,' and of Christ, 'This is my chosen prophet.' It appeared sweet beyond all expression, to follow Christ, and to be taught and enlivened and instructed by him; to learn of him and to live to him." If, in this state of mind, he had opened the word of God, how would such passages as these have caused his heart to glow with holy sympathy! "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, *that whether we wake or sleep, we should live together with him.*" "Whom, not having seen, we love, and in whom, though now we see him not, yet believing, we rejoice with joy unspeakable and full of glory." And in every part of a Christian's experience, as feelings of any particular class glow in his heart, he has the spiritual key of a corresponding class of passages in the Bible: and as the Bible was written by men of all ranks of society, and who passed through all the vicissitudes of providence to which men are subject, it is of course a very extensive record of feeling, and in proportion as the experience of a Christian enlarges, he is surprised and delighted to find something in the Bible to correspond with every state of feeling, the beauty and richness of which he would never have known, had not the providence of God placed him in circumstances which excited corresponding emotions. In sorrow, or in sickness, when persecuted or slandered, when in doubt or in darkness, he turns to the word of God, and finds that the children of God who have gone before him, had been in the same circumstances, and as he reads the pious effusions of their souls before

God, he sympathizes with them and is comforted.

If it should here be said, that particular feelings may often lead a man to adopt language *apparently* applicable to them, but in reality spoken in a different state of mind, and for a different purpose, I grant the truth of the remark. But it does not interfere with what I have said. It merely shows that the existence of feeling *in addition* to its effect in enabling a man to understand those passages, where the same feeling is *really described*, has *also* the power of causing a man to adopt language as applicable to his feelings, which was in reality intended for another purpose. Now if this be a defect, it can be corrected by an increase of intellectual light; whereas if the feeling be absent, although it should be true that a man will not commit this fault, it is equally true that he cannot sympathize with those passages where feeling is really expressed. Nor can any increase of knowledge, enable him to do this.

The same principle extends to the writings and conversation of pious men. Whence is that mysterious union of soul which enables Christians wherever they meet, to speak and to understand a common language? It is the harmony of holy feeling. What is that which chills the warmth of the heart, and checks all freedom of conversation, when the holy heart would communicate to the unsanctified its sacred joys, and heavenly communion? On all other subjects they can sympathize, and converse freely; but here one heart glows with feelings unfelt by the other, and silence ensues. Why are diaries of eminently pious men, so barren of interest; nay, why are they so disgusting to the unsanctified world? Why do infidels and Unitarians, and all who are unholy, so often ridicule the pious effusions of such men as Edwards, and Brainerd? Why do they call them cant,

or rhapsody, or spiritual reverie, or theopathy? Let St. Paul reply; 'The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned.'

It is a natural inference from this view of the subject, that prayer is of indispensable necessity in reading the word of God. This is the medium of communication between God and his children, and the support of all the Christian graces. And if our spiritual understanding of the Bible is in proportion to our holiness, it will increase as we become mighty in prayer. Never are the sanctifying influences of the Spirit more powerfully exerted, never are holy emotions more vivid, than when the soul holds secret converse with God.

It is also an obvious consequence of these principles, that the maxim, "that the Bible is to be interpreted like all other human compositions," is not true *as commonly understood*. The Bible and other books to which its spirit extends, are conversant with a *class of feelings, which occur in no other writings*. And any one who would be a complete interpreter of such writings must be able to enter into these feelings; in other words, he must have spiritual understanding. I am aware that I may here be met with charges of mysticism, or of enthusiasm. I may be reminded of the folly of many who have trusted to an inward light, and have rejected sound criticism and historical interpretation. But such suggestions are harmless. I am not depreciating the value of philological research, nor of historical illustration in the interpretation of the word of God. Let the interpreter of the Bible be fully armed at all points. Let him be able in imagination to march through the length and breadth of the land where the sacred writer lived; to climb its mountains, trace its rivers, and mark its scenery. Let him be master of

the history and philosophy of the age. Let him become a Jew in manners, feelings, and associations. Let him know as far as possible the history, genius, and mental characteristics of each of the sacred writers and let him minutely investigate their peculiar modes of expression. In short, let his mind be enriched by all the treasures of oriental literature and science. But is this all? Shall the interpreter be qualified to enter into the views and feelings of the sacred writers, merely as men, and not as holy men? Shall he be unable to share those emotions which in their minds ruled with overpowering sway? Shall he not rather enter into their peculiar feelings as those who had been renewed by the Spirit of God? Do not the laws of the human mind, and the principles of sound interpretation demand it? And will any deny it, except those who deny the sanctifying agency of the Holy Spirit and assert that there is no essential difference between the feelings of the natural and of the spiritual man? But some one may here object, if spiritual understanding, is indispensable to a full perception of the meaning of the Bible, and yet no man has it by nature, how can men be required to understand the word of God, or be criminal for not understanding it, as does the spiritual man? I answer, if men are able to exercise holy feelings, they are able also spiritually to understand the word of God; for, as I have shown, spiritual understanding depends upon nothing else. Whatever inability exists then, is moral and criminal, and it is as proper to exhort sinners to remove the darkness of their hearts, and to realize the spiritual meaning of the word of God, as it is to exhort them to repent of sin, to love God, and to trust in Christ. They are not surrounded by *physical darkness* like that of Egypt, which they cannot remove, but, as saith the Holy Ghost, their eyes have they closed, and their

heart is waxed gross, lest they should see with their eyes and *understand with their hearts*.

One of the greatest dangers which attends the pursuit of Biblical literature arises from a disregard of these principles. Some modern schools of interpreters, especially the German, have produced authors who are indeed learned and often indispensable to the thorough-going student of the Bible. But they are too often *ψυχικοί μη έχοντες πνεύμα*. If correct in their interpretations, they are without any glow of feeling. They see the truth in what Lord Bacon calls a *dry light*, and of very many of them we must, without any want of catholicism, assert that we have no reason to think them the friends of God. And is there not great danger lest familiar intercourse with such men, should communicate to the student the chilly influence of their cold hearts. Even if they were always intellectually correct, it would be a most ruinous calamity, to acquire the habit of *viewing the truths of the Bible without emotion*. It would induce a hardened speculative correctness. And the expositions of the man who should explain the word of God with intellectual correctness, but at the same time without corresponding feeling, would be powerless in exciting emotion in others. They would be like the rays of the moon upon a surface of ice, though clear yet cold. But the want of spiritual discernment cannot be merely negative in its effects, so long as the inclination of the heart affects the judgement. Not only are unsanctified men deficient in that tact, which holy feeling would give them, but the moral repulsion of their heart oft turns them aside from the truth, and in fact all the various systems of false doctrine are to be traced to this as a prime cause. The unsanctified heart of man does not love the humiliating truths of the gospel. If it is true that many truths of the Bible are unpleasant to the unsanctified, and

equally pleasant to the sanctified heart, who would most readily fall into St Paul's mode of thinking and feeling; one who had no relish for the truths which he communicates, and none of his feelings, and none of his desires in view of them, or the man whose heart is in accordance with the whole word of God, and more especially so with that part of it which is most disagreeable to the other? In short who is most likely to evade and misinterpret the truths of the Bible; he who loves or, he who hates them?

The habit of interpreting the Bible, without spiritual feelings, tends also to introduce rash and irreverent criticism. If the Bible is regarded merely as a literary production, and its interpretation as *merely an intellectual exercise*, the mind insensibly acquires a habit of deciding questions without a due sense of their important consequences. If the interpretation of the Bible involved no more serious consequences than that of Homer, a man might be rash and hasty in his assertions, and yet injure nothing except his own reputation. But the decisions of the Bible are decisions for eternity—and on whomsoever this stone shall fall, it shall grind him to powder. How immeasurably dangerous, then, that spirit which can permit a man to dissect the word of God without care or reverence, as the anatomist would dissect a dead body, and to adopt hastily new theories, or new interpretations, of which he has not seen all the bearings. The constant influence of holy feelings is needed as a preventive of these effects, and a balance-wheel in the mind.

I do not, by any thing which I have said, mean to exclude those books from our libraries which are written by men destitute of spiritual understanding; but I do mean to lift the voice of warning against a danger which is not unreal. He who loses spiritual understanding, in a course of theological study,

will become learned in vain. Habits of devotion, habits of holy sympathy with the word of God, can alone give a warmth, and power to exposition, without which it will be almost useless. And he who, as he studies the word of God critically, does not also study it spiritually, would be in the conference-room, or in the midst of a revival, like an icicle among coals of fire. He who lays aside this armour is as the man who on the day of battle should throw away his sword and helmet, and march unarmed to the encounter.

Too long has the literature of the Bible been in unholy hands. Must the church always depend on infidels, or on unsanctified men, for her interpretation of the Bible? The spirit of the day demands men who shall be wise in all the wisdom of the age, and yet be strong in the Lord, and in the power of his might. It is an undoubted fact that there is no commentary on all the Bible, written for the purposes of critical and theological study, by a man who united in himself all the requisites of an interpreter. He who should unite the metaphysical skill and fervent piety of Edwards, with the extensive research, and accumulated learning of German scholars, and with prudence and judgement, could write a better commentary on the Bible than any now in existence. The results of German research are now scattered over a wide field—good is mingled with bad, and truth with falsehood. And the young traveler who attempts to traverse this vast field, before his devotional habits are deeply fixed, and his theological principles clearly defined, often suffers loss, either in piety, or in principles, or in both. Yet the adventurous and even impious spirit of modern investigation will result finally in good. The word of God has been severely scrutinized, and in the scrutiny, though often audacious and irreverent, many truths have been disclosed which a more

timid mode of investigation would not have elicited. It has sustained the attacks first of open, then of secret infidelity, deriving new strength and new glory from the encounter. And now some one is needed who can take advantage of the past, and, separating the precious from the vile, unite in one harmonious whole the most important results of modern investigations. There remaineth yet much land to be possessed in the regions of biblical interpretation; but let him who enters these regions take to himself the whole armour of God, and let him not attempt to wield the sword of the Spirit, which is the word of God, until the selfsame Spirit have taught him to feel its power.

D. R.

A SERMON.

Hebrews ix. 27.

It is appointed unto men once to die, but after this the judgement.

THIS passage, though a separate proposition, is a part of an argument; and is not the great point which the apostle is endeavouring to establish. His general subject is, the superiority of Christ to the ancient priests and to all other beings; and in this particular part he is showing that Christ had made one sacrifice which was sufficient.

The sentiment of the text is however no less, but far more impressive perhaps, than if it were an independent subject. The apostle adduces it as a well-known, acknowledged fact, a first principle in religion; and makes it bear upon his subject as an illustration. "And as it is appointed," says he, "unto men once to die, but after this the judgement; so Christ was once offered to bear the sins of many."

We take it then as an established fact that "it is appointed unto men once to die, but after this the judgement;"—established not only by the assertion of the apostle, but by his adducing it in such a

connexion as to show that it was generally known and acknowledged. The first part of the proposition is confirmed by universal experience and observation; the last part, "after this the judgement," depends for its truth on the veracity of God.

The sentiment of the text then shall furnish a subject, on this occasion, for a few reflections.

In the first place, let us consider for a moment *the cause of death*. No doubt it is accomplished by the hand of God. It is by him "*appointed*" unto men once to die." He orders all events so that this appointment always takes place. "See now," saith Jehovah, "that I, even I am he, and there is no God with me: I kill, and I make alive; I wound, and I heal: neither is there any that can deliver out of my hand." Men are very apt to attribute the occurrence of death to secondary causes. They blame themselves for the neglect of some means which they imagine would have been effectual to prolong life. They talk of deficiency in medical skill. They look for peculiar circumstances of exposure in which the subject of death had been placed; and a thousand causes are hunted after which may be found adequate to the effect produced. But the scriptures assure us that it takes place by divine appointment. These causes which we imagine, may indeed have been used as means of bringing the end to pass; but they are ordered by Him who rules in uncontrollable and holy authority, the creatures he has made. If any thing has been neglected, the use of which might have prevented death, it was so appointed in the providence of God. If medical skill be ever deficient, if peculiar circumstances of exposure lead to death, he commands that it should be so. All the circumstances of our life are ordered by him; and he only knoweth the bounds of our habitation. He is not only our Creator and our Preserver, but when he sees

fit, the life he gave he takes away. In his hand our breath is, and his are all our ways. The moment he pleases to withdraw his hand of protection, that moment we die; the moment he gives forth the order that our breath depart from our nostrils, that moment we sink into the arms of death.

Now that death should thus take place by God's appointment, is to the man who feels as he ought to feel, a matter of unspeakable consolation. If we supposed with the heathen, that some evil being was watching to destroy us, and might have the power of accomplishing his purpose when our guardian god was not aware of it, we should be in perpetual terror. The fact being as it is, we may have abundant confidence that our death will take place under the direction of the greatest possible wisdom and goodness. The death of our friends too, though exceedingly grievous in itself, we know could not take place if He who sees through all causes and knows all events, and who is influenced by the highest possible benevolence, did not think it to be best. In proportion then to the strength of our faith in God and our love towards him, will our consolation arise. We may indeed be overwhelmed at first by the suddenness of the event; we may even be driven to temporary insanity before we have time to call up to view the considerations arising from the government of God. But let a Christian have time to reflect—let the first agitations of surprise be over, and he will find delightful consolation in the fact that God, and not an evil being, has caused the event which cuts him to the heart. As a child who looks up to his father with abundant confidence that he will do right, and when reduced to the most helpless state of disease, is willing to take those medicines which his parents think best; so the Christian, following the dictates of faith, takes the dispensations

which his heavenly Father orders, confidently believing that they are what he needs. Who should direct these things but he who is governed in all his purposes and actions by infinite wisdom and goodness?

Of God's right to take our lives when he pleases, there can be no dispute. He who gave, has a right to take away. He who committed into our hands talents which were his own, has a right to resume them to himself whenever he pleases, and to call us to give an account of our stewardship.

II. Let us see what is the *occasion, or reason of death*. Here again we must resort to revelation. The language of that book is, "Death passed upon all men, for that all have sinned." Sin then is the grand reason in the divine mind for inflicting death upon our species. As soon as sin had entered into the world, God pronounced the sentence, "Dust thou art, and unto dust shalt thou return;" and thousands of years have witnessed its faithful execution. One generation of men has passed away and another has come. One man has died in his full strength being wholly at ease and quiet; another has died in the bitterness of his soul. No sinless being but one ever died; and he not for himself but for others. "He died, the just for the unjust." The dark valley of the shadow of death must be passed therefore by us all, because we all are sinners. The direct tendency of sin is to destroy all happiness. Hence all the calamities which visit our species are brought upon us by reason of sin. All the sufferings in the universe are endured by reason of sin. The miserable beings who inhabit the bottomless pit are placed there by reason of sin; and it is this reason only that prevents them from rising to the seats of blessedness on high. Sin is our worst enemy; and wherever it holds undisputed dominion, it prepares the way for desolation in the most tremendous sense of the

term. From this source come our troubles of various kinds. On this account our peace is disturbed by a thousand intruders; and earth is rendered a place of disquietude and woe. Sin gives to death its principal sting. Without it, death would be but a comfortable passage to glory, like the one which Elijah took when he ascended in a chariot of fire to his everlasting rest.

III. The effect of death is the *finishing of our probationary state of existence*. There is no knowledge, or work, or device, in the grave whither we hasten. While we live we are met by the messenger of God and invited to partake of the blessedness of religion. The calls of the gospel are sounded in our ears. The warnings of God are held up to our view; the invitations of Jesus Christ to the sweetness of forgiving love and to all the consolations of his religion, are urged upon us. We are visited by the gracious influences of the Spirit of God. We are instructed by the Providence of God. We are perpetually reminded that here we have no continuing city; and we are told of that city which God has made eternal and happy above, where we are urged to place our affections. We are constantly reminded in various ways that our breath is in the hands of God, and that he will take it from us when he sees fit; that now is the accepted time, and now is the day of salvation; that if we refuse to hear the voice that speaks from heaven, we shall hereafter suffer the consequence of our guilt in the world of retribution. We are constantly reminded that God now deals with us in the way of mercy, whether by prosperity or adversity, that we may be made partakers of his holiness. And every important truth is impressed upon us by a thousand means which God has set in operation.

But when death comes, our ears are closed, and we cannot hear the invitations of the gospel. The voice

of the charmer, charm he never so wisely, is no longer heard; and motives which should influence moral agents we can no longer perceive. We are carried to our long home, and the clouds cover us till the heavens be no more.

Our immortal part goes to the world of retribution where no voice of inviting mercy shall ever be heard, if it has not been heard on earth. The gospel is not proclaimed among the miserable beings who have set at nought all its gracious provisions while the time of their merciful visitation lasted. He who refused to hear Moses and the prophets while they lived on earth, will not be invited to hear them when residing in the regions of the damned. They who refused to credit the testimony of God, will not be permitted to profit by their own experience so as to escape from the evils which they were warned would overtake them. Though the happy spirits of heaven may be seen afar off, yet "a great gulf" will for ever debar all approach to them. In vain will a drop of water be called for to cool their parched tongues. Abraham and all holy beings, will stand aloof with infinite abhorrence; and despair will brood over them without relief, or the least gleam of hope to alleviate for a moment their anguish.

IV. *The time of death is uncertain.* No usefulness, or happiness, or love of life, can shield us from the arrows of the destroyer. One man lives to a good old age, and goes to his grave, as a shock of corn fully ripe is gathered into the garner. Another lives to see a family depending upon him for support, and then is hurried away by the hand of death. Another just takes a survey of the path of life, and fancies a thousand flowers, and calculates upon a thousand enjoyments, and he is cut down and deposited in the grave. Another just opens his eyes, and then shuts them for ever.

One on whom the fondest hopes are placed, whose opening mind fills all its friends with joy, and who ere long promises to be the prop of age and the ornament of society, is called away from all terrestrial scenes. Another whose character is opposite in every respect, falls too, and is seen no more. One whose situation in society seems to be such that all dependence is placed upon him—one whose counsels, or whose prayers, or whose every exertion seems to be needed—is laid aside as useless; and he who doeth all things after the counsel of his own will, teaches us that other instruments can accomplish his purposes. The sprightly youth whose eye beams with activity and intelligence, whose every motion is dignity and grace, is removed from us when he thinks not of it. The hoary head is laid low when hope bade us reckon many more years to roll over it. He who to-day sits and speculates with indifference on the awful message of God, and he who hears that message with thoughts wandering like the fool's eyes, to the ends of the earth, and he who devoutly endeavours to obey it, all alike may to-morrow be the victims of the grave. Death tells us not of his approach. He snatches from our arms our dearest friends, and leaves us to mourn for a little while, and then clasps us in his cold embrace. Though the time of death's approach is uncertain; though we know not what a day may bring forth; yet one thing we know, that he will not refuse to take us when God gives him the commission. The time of his coming cannot be far distant, with any of us. Youth, nor health, nor vigour, nor any thing else, can give us security; nor can any of these things diminish the truth of the assertion, that the time of our sojourning here is short. The places which now know us will soon know us no more for ever.

V. *The consequence of death, or*

that which follows it, is the judgement. Death, as I have already observed, closes our season of trial. What then more proper than that the judgement should be pronounced? Our lives then receive a review which is impartial. No little prejudices can influence Him who occupies the throne; no partialities that would overlook our defects of character; every thing must be exposed in the light of day. And this judgement must be final. No appeal can be had to a superior tribunal; for the universe does not know such a one. No hope can be entertained of escape. Those piercing eyes that see through the inmost recesses of the heart will easily discover us whenever we may think to hide ourselves.

The grand question which will then decide our endless fate is simply this—whether we have believed on the Son of God; or, in other words, whether we have been followers of Jesus Christ, or sincere Christians. The riches, or honours, or other distinctions of earth, will not be inquired into, except to know how we have used them: whether we have squandered away our property upon our lusts, or whether we have fed the stranger and the fatherless—whether we have lived to ourselves, or to God. We shall then know whether we have indeed loved the Lord Jesus Christ and endeavoured to obey him, or whether all our professions have been like sounding brass, or a tinkling cymbal. The joyful or the dread rewards will await us. Heaven's everlasting gates will open to receive us, or the harsh gratings of the infernal doors will summon us to our prison. The judgement will finish our trial, and seal us for ever and ever in happiness or woe. Our ears will always be tuned to the delightful harmony of heavenly music, or be grated upon by the wailing and gnashing of teeth which the world beneath will constantly exhibit.

This judgement then will not be

in vain. God who appoints it will see that its sentence is executed. He who is not a man that he should lie, or the son of man that he should repent;—He whose decrees can never be rendered void;—He will pour out the vials of his wrath upon those whom he threatens, and will fill with joy unspeakable and full of glory those who receive his promises. God's word must be accomplished. Let God be true, though the consequence should be that every man is proved a liar.

Lastly. *The season to prepare for death, and the judgement which follows it, is the present.* The voice of wisdom and of God declares, with an emphasis greatly increased by every year that passes over us, "Behold, *now* is the accepted time; behold, *now* is the day of salvation." The present time is all that we have, and all that we are sure of having. The past is gone, and cannot be recovered. The wheels of time continually go forward, but never go backward. The days that are past are recorded in the book of God; their honours, their pleasures, their griefs, their anxieties, their duties, their sins—all are gone, irrecoverably gone. We have no concern with them now, but to review them and ask them what report they have borne to heaven. There is a day coming, that day "for which all other days were made," when we must review the past, and abide the decision of Infinite Wisdom as to the character it has formed for us. Perhaps our days are already numbered and finished. Future ones we may never see. The future is totally blank to our view. It lies hidden in the counsels of Him who directs the affairs of the universe. The messages of grace are delivered in our hearing to-day: we may know nothing of them to-morrow. We may then lie groaning under the wreck of reason, and incapable of listening to the sweet accents of forgiving mercy. The sabbath, with

all its blessings now shines upon us, and tells us of its great Author, as able and willing to save to the uttermost all that come unto God by Jesus Christ: the future may bring along with it no sabbath and no blessing from Him who blesses so that none can curse. The present spreads before us life and strength: the future may soon clothe us with weakness and death. The gloomy funeral investments may be soon ready to enrobe our bodies; and the grave about to receive them. Though we may build a thousand castles for our future habitation; yet they may soon prove to be only castles in the air, which a slight breeze may destroy for ever. Though we may strew the future with flowers, and imagine that their fragrance will fill us with delight; yet all our fine imaginations may soon be dissipated by the coming reality. Though we may calculate on many days to secure our interest in another world, yet God may have appointed that few more shall ever roll over our heads, or that our last day on earth should be even now casting its sun upon the mountains. The future then we have not, and may never have. It lies only with Him who "declares the end from the beginning and from ancient times things that are not yet done," to determine whether futurity shall ever tell us of the messages of mercy; whether the awful scenes of judgement shall not open upon us to-morrow.

Now is the day of hope. Now is the day to secure the blessedness of the soul, the holy rewards of eternity. The voice of the present, is, "Seek ye the Lord while he may be found—call ye upon him while he is near. Let the wicked forsake his way and the unrighteous man his thoughts, and let him turn unto the Lord who will have mercy upon him, and to our God who will abundantly pardon." This is the language of the present. Futurity is silent. She presses her hand on her mouth, and is forbidden to re-

move it, till she changes into the present. She may then hold the same language to us, and she may not. She may tell us of the mercy of God; and she may fill us with the terrible conviction that mercy is over with us. She may light up our path with the smiles of God's favour; and she may kindle around us the flames of eternal death.

Death then takes place by God's appointment; the reason of it is sin; the effect of it is the finishing of our probationary state of existence; the time of it is uncertain; the consequence of it is the judgement; the season to prepare for it is now:—these simple and obvious reflections have arisen to my mind out of the sentiment of the text, that "it is appointed unto men once to die, but after this the judgement." The purpose for which I have laid them before you, it will be readily perceived, is founded in the season at which, by the good hand of our God upon us, we have arrived. We are now standing on the threshold of a new year. Another portion of our state of probation has just closed, and a new one begun. We have seen the changes of the year which is gone: those, of the year which is now commenced, are yet wrapped in the impenetrable veil of futurity. You have often, during the progress of the last year, cheered each other on the occurrence of happy events, and have smiled together in many a joyous scene. You have wept together too, no doubt, in the house of mourning; and have been often surprised by the sudden departure of those whom you loved and honoured, to the mansions of silence. You have repeatedly followed the slow-moving hearse to the house appointed for all living, and have beheld it bear away from your sight, the aged and the young, the tender parent, and the amiable child, the beloved friend in the midst of usefulness, and the promising youth on whom many hopes were placed. The tears of

some have flowed till the fountains were dried up ; and they could only sit down in the silence of unutterable grief.

Many of those who are gone hence listened, no doubt, the last anniversary of the new year, to the monitory voice of the preacher ; and thought as little of being so soon removed to the shades of death as you now do. But their seats in the sanctuary are now vacant : their voices here are heard no more. They belong now to the great congregation of the dead, where silence must reign till the time when all that are in their graves shall hear the voice of the Son of God and shall come forth. What their eternal state is, another day shall tell us, and shall fix ours too.

Such being the fact, who can look forward with certainty to the future ? When the events of this year on which we have just entered shall be written on the tablet of the past, what will be recorded of us ? Methinks I see the parting scene of some fond parent which called tears from every eye, described by the pen of history as a past event that moved the sympathy of a numerous circle of kinsfolk and acquaintance. Methinks I see it written that such a frolicsome youth was arrested by the pale messenger, his laughter turned into sadness, his body clothed with the melancholy shroud, and shut up in the coffin. Methinks I see the startled looks of of his companions as they receive the solemn tidings of his exit, and I hear the faint resolutions of living a new life that they may be prepared for an equally sudden departure from the world. Methinks I see it written also that these resolutions passed away like the morning cloud and the early dew. Perhaps it will be recorded that some man of business had all his plans frustrated by the untimely visit of the destroyer, and his head laid low in the comfortless tomb. Some one who reads this, perhaps, will have passed

through the scene of viewing his dearest friends anxiously bending over his dying bed, and some one of them kindly wiping the cold sweat from his forehead as he was about to sink into the arms of death. Perhaps it may be remembered by those who shall survive, that he anxiously looked forward to the appearance of the Judge who should take account of all his actions, and that having put off the subject to so late a period, God did not vouchsafe to grant him assurance of acceptance at his bar. Perhaps too, some saint who is now devoutly waiting for his redemption from sin will be this year delivered from all his woes, and made for ever happy ; and when the record of the year shall be inspected, it will be found thus written : “ Blessed are the dead who die in the Lord from henceforth ; yea, saith the Spirit, for they rest from their labours, and their works do follow them.”

Such may be among the facts which this present year, when numbered with the past, shall exhibit to the view of the living as matters of history. A thousand events may transpire which shall change the face of all things in regard to us. Known only to God are the events before us. Could I lift the veil which conceals the future from our view, I would not do it. Far happier is it that we know not what shall be on the morrow. Far better, that we trust ourselves and all we have in the hands of Him who doeth all things well.

With such a feeling let us begin this new year. Let the events of the past teach us, that “ here we have no continuing city.” Let us remember that the time is short ; that whatever our hands find to do must be done with our might, for there is no work nor device in the grave whither we hasten. When we look back on the past and see all classes of men cut down without discrimination ; let us acknowledge the hand that has done it, and hear

the voice that sounds from the grave to all of every age, "Be ye also ready, for in such an hour as ye think not, the Son of man cometh." Count not, reader, upon future years. They may dance before your imagination, and yet never appear in the reality. If you ever intend to accept the offers of salvation, now is the time. If you ever expect to enter the abodes of ever-

lasting happiness, the present moment is the time to secure your title. A little postponement may be your ruin—a few more days may open to you the terrible prison of the universe, and its awful recesses may frown upon you as your everlasting habitation. Who can dwell with devouring fire? Who can lie down in everlasting burnings?

MISCELLANEOUS.

For the Christian Spectator.

OBSERVATIONS OF AN AMERICAN IN ENGLAND

It may be proper to repeat here, that the following observations consist of miscellaneous extracts of letters from a gentleman, now resident in England to a friend in Connecticut. Our correspondent states, that they were written occasionally as the author could find leisure from other objects, and without any reference to publication. They were commenced in the eleventh number of our last volume, and will be continued as we may find room for them.

"The English carry agriculture to great perfection. Every spot of ground capable of cultivation is improved. Wherever I have been, the fields are generally small, enclosed by hedges, and made perfectly smooth, by means of cast iron rollers. Numerous trees are left to grow around the hedges, and scattered over the fields. These are so nicely trimmed, as to add greatly to the beauty of the country. Not a weed is suffered to grow. The crops all look well, and are much more productive than ours. The cattle and sheep feed on grass up to their knees, and look, as we should say, fit to kill. The slight enclosures that keep them in their pastures, would be but a poor protection against our lean, half-fed, unruly animals.

Here the cattle have no need to break fences. They have food sufficient within their own domains. I came here under the impression that the country was bare of trees. On the contrary, I find it better stocked in this respect than the thick settlements of our own country. We wantonly destroy trees as if they were of no value: here they are planted and nursed with as much care, as though they bore choice fruit.

—"Mr. G. and myself walked out to Aston Hall, two miles from Birmingham. It is memorable in history as being one of the places in which Charles I. secreted himself from his pursuers. Cromwell's troops, in passing the hall, threw some shot into it without knowing or even suspecting that it contained the royal fugitive. I knocked at the porter's lodge, and asked for admission. The reply was that his master did not admit any one except on business. We had to content ourselves therefore with only an outside view. The park is very extensive, and is enclosed by a high brick wall two miles in circumference. The great avenue opening upon the Sheffield road, is about half a mile in length, on each side of which are about 65 trees, apparently the growth of centuries. Great

numbers more are scattered throughout the park, affording shade for the owner, and shelter for the cattle. There is something about these stately trees that elevate my feelings, and give me more impressive ideas of greatness than even castles or palaces. I know not how long they are in arriving to maturity, or how long before they decay; but from their present appearance, I should think that they would continue to increase and flourish even after the hall which they surround, shall have fallen to decay."

On our return, we noticed a long, low, one-story building, divided into ten different apartments. Our curiosity led us to make inquiries respecting the design of it. From an old man standing in the yard, we learned that five widowers, of whom himself was one, lived in the five apartments on the left, and five widows, on the right; all I think he said, over eighty years of age. He took us into his apartment. It was furnished with a bed, chair, table, and a few cooking utensils. It was lighted by a small window, and a few coals were burning in the grate. It seemed however a cold damp place for so aged a man to reside in. All the rooms are alike. Each has a patch of land in the rear, on which they raise vegetables sufficient for their own use. By a legacy of one of the former owners of the hall, a certain piece of land was benevolently set apart, the rents of which are for ever to be appropriated for the support of this singular establishment.

A pleasant ride of eighteen miles brought us to Coventry. While detained for a coach, we took a hasty view of the churches. St. Michael's being open, and undergoing some repairs, we walked in. Making a few turns around the aisles we returned to the gate, when a man stepped up and said, "Hope you'll not forget the workmen." It was useless to dispute with the pick-pocket. He had taken the

advantage of us, having closed the gate during our stay. We paid him the extorted fee, since time would not permit any hindrance. St. Michael's is about 500 years old, and is a good specimen of the ancient style of church building. The spire, one of the handsomest to be found, is 303 feet in height. Time has made such ravages in the lower part of it, that the people living in the neighbourhood, are, every day in danger of being crushed by its fall.

An additional shilling handed to the coachman, brought us within a short distance of Kenilworth Castle. This place I had strongly wished to see. The "Great Unknown," has rendered it enchanted, if not classic ground, and whoever has read his Kenilworth, will approach the spot with feelings of deep interest. Independently of fiction, it is interesting from its real history, its great antiquity, and its vast extent. What my feelings were I cannot easily describe. I was well acquainted with the history of the castle, and in my imagination could look back to the time in which it was inhabited by the proud Earl of Leicester, and see him giving an entertainment to Queen Elizabeth and all her suite.

As I drew near the Castle, a crowd of beggarly children flocked around me offering to sell me a description of the place. To hush their clamours I purchased one, although I had been previously supplied. They then began, in a monotonous tone, to give an account of the different parts of the ruins, all talking at once, and all in the same strain, but not one of them comprehending a word of what they said. A question put to them beyond the compass of their lesson would make them quite mute. I distributed among them all the pennies in my possession, and proceeded to the gate. Here again I was beset by several old women, dressed in tattered garments,

stretching out their withered hands and craving charity. These molestations which I occasionally mention, are of almost constant occurrence, in this land of enormous hereditary opulence and of no less notorious hereditary poverty. To an American, they are peculiarly vexatious as he is seldom annoyed in this manner in his own country.

Passing through the gate, I approached the inner court. To describe this place as it is, "great in ruin, noble in decay," is beyond my power. Imagine me standing agape, like a countryman just arrived in Rome—the mighty tower of Cæsar rising directly on my right, further on lying the ruins of the kitchens—on my left Lord Leicester's buildings, connected with the presence and privy chambers, and in front the great Hall presenting its noble pile. With such a scene around me, I felt amply compensated for all the tediousness of a voyage across the Atlantic. Enough remained of the ruins to convey an impressive idea of the former splendour of the buildings. The walls which are of hewn stone and from ten to fifteen feet thick, rise to a great height, and are partially overgrown with ivy. In some places, their tops are crowned with the hawthorn, and trees of considerable size have sprung up from the crevices. The curious manner in which the ivy climbs about the ruins, to appearance binding and holding them together, adds much to their picturesque beauty. Standing thus in admiration of the objects by which I was surrounded, the question naturally occurred, where are the kings and queens, the lords and ladies, that once feasted in these halls, and tilted on these grounds? Where are Cromwell and his soldiers, with their battering engines? Alas! they have mouldered to dust,—a catastrophe to which even the proudest works of art are tending, though surviving

by so many ages their authors. These scenes preach, in a thrilling manner, what we mortals are—how little there is in pleasure, revelry, and song—how soon "the mightiest pageantry" of life is at an end!

If you will accept of my reflections, you may again fancy me among the ruins, wandering through halls, and chambers, and vaults; at one moment winding my way up stone stair-cases, the next climbing to the summits of the walls and towers; sometimes clinging to stones and shrubs, and once or twice fixed in places whence I could not descend without assistance.

Since writing the foregoing, I have read a description of the castle in language so much more forcible than my own, that I am tempted to break in upon my narrative, that you may have the benefit of a part of it.

"Kenilworth Castle, as it now appears, is a vast and magnificent pile of ruins, proudly seated on an elevated spot, extended round three sides of a spacious inner court, exhibiting in grand display, mouldering walls, dismantled towers, broken battlements, shattered stair-cases, and fragments, more or less perfect, of arches and windows, some highly ornamented and beautiful. Nor are the fine picturesque decorations wanting. The gray moss creeps over the surface of the stone, and the long spiry grass waves on the heights of the ramparts; to the corners and cavities of the roofless chambers cling the nestling shrubs, whilst, with its deepening shades, the aged ivy expands in clustering masses, over the side walls and buttresses, or spreads in wild luxuriance to the summits of the towers and higher buildings, or hangs in graceful festoons from the tops of the arches and the tracing of the windows."

After running over the different buildings, grounds, &c. for the space of two hours, in my eagerness to see

all at once, I began at length to make my examinations more particular and definite. Taking my book and plates in hand, I commenced at the entrance through the Great Gateway. This building, which is flanked by four turrets, is in a tolerable state of preservation, and is now inhabited by a farmer. The entrance to the castle was formerly through the centre, but since it has been inhabited, the entrance has been closed up. In this building you meet with an elegant chimney-piece, and an oak wainscot, taken from Leicester's buildings. The next pile to which I came is called Caesar's Tower, which served as a fortress in time of danger. Three sides remain entire; the fourth was destroyed by Cromwell's troops. Adjoining are the remains of the three kitchens. Passing these, you next enter Lancaster's buildings, in which is the great Banqueting Hall. Several large arched windows here remain entire, and still show the marks of the chisel. I next entered the White Hall, Presence, and Privy Chambers. These are principally in ruins, not much remaining except crumbling walls and broken staircases. Leicester's buildings stand next; and though they are of much later construction than the others, are, like them, fast falling into decay. These structures are so placed as to form nearly a semi-circle; the two ends being formerly connected by Dudley's Lobby and King Henry's Lodgings, both of which are now entirely gone. I next made the circuit of the walls. Commencing at the Great Gateway, and turning to the left, I came to Lun's Tower, the Stables, Water Tower, Mortimer's, and Swan's, successively. These towers served as outposts in times of danger. The wall encloses seven acres, and was formerly surrounded by a deep moat, so constructed that it might at any time be filled with water from the lake or pool that fronted the castle. The lake is now drained, and

a rich meadow occupies its place. The tilt-yard may still be traced, and the remains of the towers which were built for the accommodation of the ladies that came to see the performances. In the days of Leicester, the park occupied about eight hundred acres, and was well stocked with deer. The lake which fronted the castle covered one hundred and eleven acres. The park is now divided into farms. The castle was commenced early in the twelfth century. Many additions were made from time to time by the different owners, till it came into the hands of Lord Leicester, who finally completed it at the enormous expense of £60,000 sterling, equal at the present time to about \$8,000,000. If such was the expense of completing the castle, what must have been the cost of the whole? It reverted from the crown to individuals, and thus back several times in succession. In the year 1216, it was made the strong hold of the barons, and was besieged by the royal forces. After sustaining a siege of six months, it surrendered to the king, and was given by him to his son. In 1575 it was the scene of a grand entertainment, given by the Earl of Leicester to Queen Elizabeth. The historian of the occasion says:—"Having completed all things for her reception, did he entertain the Queen for the space of seventeen dayes, with excessive costs, and a variety of delightful shows, as may be seen at large in a special discourse thereof, then printed and entitled, 'The Princely Pleasures of Kenilworth Castle, &c.'—the cost and expense whereof may be guest at by the quantity of beer then drank, which amounted to three hundred and twenty hogsheads of the ordinary sort, as I have credibly heard." During the civil wars the castle was seized by Cromwell, and by him given to his officers, who left it what it now is, a mighty and majestic pile of ruins.

After spending six hours in visit

ing every part of the grounds and buildings, we returned to the gate to go out. It was closed; but a boy standing by stepped up, rattled the padlock, opened the gate, and then asked for "What you please, sir." We gave a small sum as usual. How many ways are there of getting a livelihood in this country, and of imposing upon strangers! The boy, as we were afterwards informed, had no more lawful concern there than

the man in the moon. Passing the gate, the old women beset us again, then the children, and last of all some labourers presented a petition, stating that they were out of employ and needed assistance. Shaking them all off as well as we could, we proceeded on to the town, and provided ourselves with lodgings for the night.

(*To be continued.*)

THE TRUTH OF CHRISTIANITY ARGUED FROM THE SORROWS, WANTS, AND SINS OF MAN.

To the Editor of the *Christian Spectator*.

The following poem was prepared to be delivered before the Phi Beta Kappa Society a few years since; but for a special purpose, another subject was substituted. It is founded on a story (which has been told of several persons) of two skeptics agreeing that whichever of them should die first, should appear to his surviving friend to bear ocular testimony to the existence of the future world. Whether such a wild agreement was ever really made, I know not. The object of this Poem is to enforce the truth of Christianity from the wants, sorrows, and sins of man. The story is merely assumed for poetic effect. Morbid misanthropy and snarling infidelity, having lately been brought into vogue by some popular writers, I wished to turn them to some account. I have therefore represented a troubled infidel going into the grave-yard, at midnight, to meet the ghost of his friend, according to appointment; and there, though disappointed of the expected witness, led by reflection to believe in his Saviour and his God.

G.

From sublunary regions, cheerless, dark,
When man appears for Sorrow's dart the mark;
When full fruition dimly gleams afar,
And hope's wild meteor hides enjoyment's star;
Of folly tired, from smarting passion free,
My soul, impassive Wisdom, turns to thee;
O come, O shed, omnipotently kind,
Thy beamy sprinklings on a darken'd mind;
And as my bark explores her briny way,
Display thy tower, and dart thy guiding ray.
'Tis night; and sullen darkness' solemn robe
Envelops in concealment, half the globe.
The planetary torches o'er me shine;
Dull sleep embraces every eye but mine:
Here, at the feet of these entangled trees,
Whose branches murmur to the midnight breeze,
Here, where the ghosts from yonder graves might glide,
And silent Nature dwells in solemn pride,
Here will I muse, till from her clouded throne
Religion meets me, and her truth is known.

From these abstracted walks I cannot part,
Till some conviction fastens on my heart.

This is the hour ; and on this grassy side,
Alonzo vow'd to meet me, ere he died—
The words were uttered on his final bed
In deep remorse ; and I can trust the dead—
Long had we doubted—almost disbelieved
Those sacred doctrines by the world received ;
We travell'd all the mazes of the mind,
For ever curious, yet for ever blind ;
Along the brink of flowery joy we steer'd,
Believed—and question'd, rioted and—fear'd.
We saw the throne of God in smoke decay,
And bright religion died in dreams away.
At length, in all his energy and pride,
He falter'd in his youthful course—and died.
Yet ere he died, I saw his eye-balls roll,
Glassy, and glaring horror through my soul :—
“ If there's a world beyond the silent urn,
To warn my friend, my spirit shall return.
Beneath the church-yard elm—at midnight—where
The cold dews drop—thou know'st—I'll meet thee there.

This is the spot—I come these walks to tread,
And hold communion with th' enlighten'd dead.
He was my friend, nor shall this bosom fear ;
In friendship's bands the dead—the dead are dear—
No, not a hair of this sad head would he
Injure, for kind were all his ways to me.
I fear not—I am calm—I long to know
Of worlds before untold, of joy or woe.

The hour has come—from yonder steeple's height
Twelve times has told the iron tongue of night ;
The wind expires, and weary Nature throws
O'er land and sea a most profound repose.
From social life I seem, and pity thrown,
A wanderer in the universe alone ;
Like some low worm, I creep along this sod,
Without a father and without a God.
Yet not alone, if vows in heaven are heard ;
If faithful spirits ever keep their word :
Alonzo, thou art true, and I shall see
One tear, all tender, yet shall drop for me.

Hark ! did a voice my listening organs seize ?
Was it a spirit passing on the breeze ?
Is that a shroud that yonder stands alone ?
Or, flattering haughty clay, some milky stone !
The eye and treacherous ear alike betray ;
The shroud has changed—the breeze has past away.
What change is here ! What speaking silence reigns
Along these moon-light walks and glimmering plains.
To his last mansion, Rectitude is fled,
And sleeps with Falsehood in a wormy bed ;
Pleasure has dash'd her goblet down ; and Pride
Has laid his tassel'd robe and plume aside ;
Ambition here no rising impulse feels,
Nor yokes his horses to his fiery wheels ;

The wicked from transgression are repress—
 They cease from troubling, and the weary rest ;
 The small and great are here ; no lordling's breath
 Molests the strict democracy of Death.
 An awful hour it is, when danger's nigh,
 Stern expectation in the breast beats high ;
 When the waked bosom, troubled and perplex'd,
 Loses the present moment in the next ;
 All thought suspended—every wish confined,
 And horror only regnant in the mind.

Why is a terror, so peculiar, shed
 O'er human hearts, conversing with the dead ?
 How can these moulder'd hands such tumults weave ?
 Why do the disbelieving here believe ?
 And why, as if by Heaven's peculiar doom,
 Is no man Atheist leaning on a tomb ?

He comes not—though the appointed hour is o'er ;
 He comes not—lives not—I shall wait no more.
 Long have I forced these trembling limbs to stay,
 Midst damps and silence, sorrow and dismay ;
 The moon in lustre mild, in glory still,
 Shines westward of the brow of heaven's blue hill ;
 The hour is past. Let me forsake this gloom,
 Nor trust the faithless jugglers of the tomb.

My doubts are all confirm'd—when breath retires
 The mental lamp goes out with all its fires ;
 Soon as we reach these beds of lasting peace,
 Our schemes, our hopes, our very beings, cease.
 This boasted man—this child of Heaven's decree,
 This sage—this reasoning angel—what is he ?
 A future worm—the victim of a shroud ;
 A streak of glory fading from a cloud.

Thus some bright window, ere the day is done,
 Shines deeply crimson'd in the setting sun ;
 The mansion seems involved in streams of fire,
 All faces brighten, and all eyes admire ;
 But as the sun withdraws his final ray,
 The visionary splendours fade away ;
 And nought remains, these transient glories past,
 But the cold night-fog, or the whistling blast.

In tender youth, to take, we are inclined,
 Whate'er the nurse infixes on the mind.
 Some louder rattle next is jingled near,
 In sound more specious, though in sense less clear ;
 But as improvement's road we longer ride,
 Toy after toy is boldly thrown aside.
 These toys adhere, some loosely, some more fast ;
 We quit the nurse's first—the priest's the last.

If ONE, all perfect, garnish'd yonder skies,
 And bade our rolling globe from nothing rise ;
 If power and wisdom in his breast combine ;
 His own perfection in his work must shine.
 So kind his character, his love so bland,
 The world must bear the impress of his hand ;
 Each stream of influence must its channel keep ;

No foot must deviate, and no eye must weep ;
 We know the Sun's refulgence by his beams ;
 Pellucid fountains pour pellucid streams.
 If sin or error shade this earthy sod,
 The shadow reaches to the throne of God.

What is the truth ? Does pleasure harbour here ?
 Does wisdom waking happiness appear ?—
 We find, whene'er our system is survey'd,
 Mankind for tribulation only made.

The few frail joys that mitigate his doom,
 Appear like plants that in the desert bloom ;
 Alone and pale, they only serve to throw
 A deeper contrast on surrounding woe.
 For him the Fates collected ills prepare,
 Shame, guilt, remorse, delusion, and despair.
 Imagination, in a fragrant load
 Of boughs and blossoms, hides the reptile toad ;
 Presents to man each image of delight,
 And drives the ghosts of trouble from the sight
 Our minds are strangely form'd to entertain
 Each blissful prospect, and revolt from pain.

Yes, life, I know how bright thy prospects shine ;
 These fine delusions have been often mine :—
 O when mild evening made the meadows still,
 Save the lone warblings of the whip-poor will ;
 When down the forest sunk the crimson day,
 And even the darkness to my heart was gay ;
 Beneath some dancing bough at ease reclined,
 What blissful visions burst upon the mind !
 'Twas mine, 'midst clouds of enterprise to soar,
 Some book to write, some country to explore,
 To solve some mystery with angelic ken ;
 And be whate'er immortal minds have been.

Alas ! inflated dreams—they all are past ;
 Reason's first hour was airy pleasure's last.
 On every cloud, where once a rainbow shone,
 An arch of triumph o'er a youthful throne,
 I see with deep surprise, and hopeless pain,
 That rainbow vanish, but that cloud remain.

Nothing is clear ; as billows rise and fall,
 All is confused, and man the most of all.
 The seeming truths which rasher minds descry,
 Are not in nature, but the cheated eye.
 We hear and trust ; we reason and deplore ;
 The tales once trusted, we can trust no more.

Yet still the lonely mind looks round for aid,
 Asks—hopes—aspires—believes, tho' much afraid.
 Whatever doubts vain reasoning may descry,
 Some inward feeling gives those doubts the lie.
 Even I, the wretch, that here concluding stand,
 Myself the product of no heavenly hand ;
 Even I, the icy space so bravely pass'd,
 Take every step but—shrink to take the last.
 Of truth the bound'ries are already cross'd
 When human wants in human pride are lost.

The brightest ray that is to man allow'd
Is but a pencil trembling thro' a cloud.
The light is partial, but in spite of pride,
Through every shade, sufficient still to guide ;
When guilt depresses, when with ills we cope,
Without supreme conviction, man may hope.

Death, great instructor of the human race,
With eye unfaltering let me view thy face ;
And ask, what visions will disturb this heart,
When thou triumphant shakest thy dreadful dart ?
Thy torch, tho' pale, is said to glare within,
And show to man his innocence, or sin :—
O tell without disguise, tremendous Power,
What views will meet me in the final hour.

When I look back on moments ever fled,
And see the paths through which my feet were led ;
How have I stepp'd from inward peace aside,
All duties slighted, and all truth denied !
A prodigal was I—whose sullen mind,
Left the fair mansion of my sire behind ,
And pleased awhile on Pleasure's car to shine,
Sunk to the very husks which nourish swine.
All my vain reasonings were on passion built ;
The shades engender'd by the fumes of guilt ,
Ambition lured me, when from truth I strayed ;
I disbelieved the laws I disobey'd.

In vain is truth to devious mortals shown,
If sinful bias hold the mental throne ;
The heart expels the light the mind has won,
As rising vapours intercept the sun.
Ingenious minds, where fiery pleasures sway,
Are but ingenious to be led astray :
Hence the proud reasoner must from truth recede,
When headlong passion forms his wretched creed.

Suspecting then the heart, its powerful throes
Suppress'd, and sinking into soft repose ;
Willing without one cloud the light to see,
Howe'er it humbles, or debases me ;
The awful theme, let me revolve once more,
And justify my reasonings, or deplore.

And O ! Thou Source of Knowledge hid in shade,
Hear the first prayer thy suppliant ever made.
If, 'midst the streams of joy that round thee shine,
Thine ear can listen to a voice like mine ;
If, 'midst the rolling orbs that rule the sky,
A floating atom can attract thine eye ;
If Infinite can look on folly weak ;
If dust and ashes may presume to speak :
Impart one ray from thine Eternal Sun,
And teach me—truth and happiness are one.

Behold the skies ; amidst her starry train,
The Queen of Heaven looks down on hill and plain ;
Eternal harmony is found above,
And every planet seems to twinkle love ;
Deeper and deeper in the blue profound,
New suns arise ; new systems circle round ;

Worlds behind worlds, in vast profusion spread,
Where not a tear, perhaps, was ever shed ;
The scene with glorious proof is sprinkled o'er—
There is a God—let trembling worlds adore.

Behold our earth—how wonderfully made !
Sweet interchange appears, of light and shade ;
Here the tall cliff collects the aerial rain,
There the bright river murmurs thro' the plain
Here the proud cedar spreads its massy arms ;
There the frail lily hides its humbler charms.
First, Spring, in robes of green, leads on the year ;
Then melting Summer's ripening fruits appear :—
What sights and sounds of bliss are pour'd around !
The frisking lamb, the linnet's morning sound ;
The labourer happy when his task is done ;
The insect cohorts wheeling in the sun.
Even Autumn's yellow leaf, and Winter loud,
Present their mercy in the storm and cloud :
We witness changing greens and snows emboss'd,
And hardly own that Paradise is lost.

Why then, when forms material smile around,
In mortal hearts is bliss so rarely found ?
Why utters man such melancholy tones ?
Why make his Eden echo but to groans ?
From pools of brimming pleasure wherefore run,
Impatient to be wretched and undone ?

O book of books, in thy celestial laws,
I trace, without disguise, the real cause.
For bliss created, man has gone astray ;
Despised his guide, and lost the narrow way,
On error are his hungry cravings built ;
And every sorrow points to human guilt.

Explore the world—from infancy to age,
What proofs repulsive crowd the dreadful page ?
War—peace—domestic life—love—hatred, show,
That man to man has been the direst foe.

See to yon destined plain, in proud array,
The rival legions slowly win their way !
In front, besprinkled round, videttes appear ;
While creaking wagons lumber in the rear.
Host after host, with solemn tread they come,
To the shrill fife and thought-suppressing drum,
Whilst high in air their crimson banners float,
The braying trumpet mingles in its note.
They form the silent line ; in youthful pride
From rank to rank commission'd heralds ride :
'Tis done—they are prepared—the signal given,
Along the varying wave of war is driven.
Forth from the park incessant flashes shine,
And rattling muskets crack along the line ;
The field presents, 'midst growing noise and ire,
One cloud of smoke, one burning sheet of fire ;
At length, inspired in closer strife to mix,
On their hot guns their glittering points they fix

Here the fresh tides of vital carnage flow,
 They form the wedge and charge the trembling foe;
 Compacted close, through parted ranks they burst,
 Stabbing and stabb'd, cursing their foes and cursed;
 On purple ground, on bleeding hearts they tread,
 The faltering living stumble on the dead:—
 And on the field where sanguine rivers ran
 A stern inscription rises—*this is man*.

In softer life, where gentler manners reign,
 How oft is pleasure bought by giving pain?
 When wealth around us folds her silver wings,
 How careless are we whence the treasure springs?
 For what poor pittance is our virtue cross'd?
 And for a coin, how oft the soul is lost!

But there's a deeper crime; all hearts must own
 One cord should bind us to Jehovah's throne;
 That cord, susceptible of each moral stroke,
 By sin's avulsions is entirely broke.

True, man may smile, and social life appear
 Like yonder river undisturb'd and clear;
 But yonder river, though its waters flow,
 Unruffled like the cloudless skies below;
 Can meet the ocean in an angry form,
 Oppose its billows, and augment the storm.
 Survey, ye proud, ye opulently great,
 Survey of suffering man the real state.
 For useful knowledge seldom glimmers where
 Vain Seculation fills her idle chair;
 Behold him cast abroad on natures wild,
 Of hopeless sin, the immolated child;
 If ignorant, by darkness led astray;
 If wise, bedazzled by superfluous day.
 Born to inquire and doubt, collect and crave,
 A span just parts his cradle from his grave;
 And never sure, in all his reasonings vain,
 But temporal guilt may bring eternal pain.

In this condition, where afflictions roll,
 Religion is an impulse of the soul.
 'Tis closely grafted on chastised desire;
 Our wants impress it—even our sins inspire;
 And skeptic reasoning is a vain employ,
 Like reasoning down our anguish or our joy.
 Here then I rest; this lacerated mind
 From all its wanderings here repose may find;
 As when Columbus left th' Iberian shore,
 To plough those waters never plough'd before,
 Still as the day to night her throne resign'd,
 A deeper darkness rested on his mind;
 More angry tempests drove the midnight clouds,
 And strange-voiced demons shriek'd around his shrouds;
 Far darker billows seem'd in ranks to roll,
 And even the treacherous needle left the pole;
 Oft, oft look'd out the eye, but nothing ken'd,
 And none could gather where the voyage could end;

Till just as watery ruin threatened there,
 And just as hope was sinking in despair,
 One rising morning a new scene unfurl'd,
 And joy triumphant hail'd another world!
 So every doubt, and every billow past,
 My wounded spirit rests in God at last.

ETERNAL BEING, whose pervading breath,
 Awakes the blossom from the dust of death;
 Whose influence trembles in the morning beam;
 Rolls on the cloud, and murmurs in the stream;
 All objects speak thy power—below—above—
 Power join'd with knowledge and impell'd by love.
 When winter drives his sounding car along,
 Thy voice is utter'd in the angry song.
 When Spring, revived, bedecks her grassy shrine,
 Her flowers, her breezes, and her bloom, are thine;
 Whatever glories in the heavens we trace,
 Are faint reflections of thy brighter face.
 Could these illumined eyes, more vigorous grown,
 Pierce through the veil of heaven, and see thy throne;
 Could I, replenish'd with a saint's delight,
 Behold thee—object not of faith, but sight;
 Not more conviction would be then impress'd,
 Than now possesses my believing breast.
 Nor is thy goodness less than being proved,
 Goodness by noblest angels most beloved;
 Thy laws with silent influence wide extend,
 The bad afflicting, and the good befriend;
 In every region brighten'd by the sun,
 The outlines of thy kingdom are begun;
 Unchanging wisdom shall complete the plan,
 And all be perfect in immortal man.
 When wretched man on rising waves was toss'd,
 When innocence and Eden both were lost;
 When exiled from his God he wander'd round,
 Where thorns and thistles cover'd all the ground;
 In pity to a wretch, by choice undone,
 Thou sent'st redemption by thine only Son.

Religion, then, that calmer of our woes,
 On *two eternal pillars* must repose,
 Our GUILT and MISERY; when for these we grieve,
 Our fears, hopes, sorrows, force us to believe;
 For who can question, when his sufferings cease,
 The voice that bids him sweetly—go in peace?

O precious system; antidote for pain,
 Let down from heaven as by a golden chain;
 In mercy to an animated clod,
 God sinks to man that man may soar to God!
 Guilt wears the robes of innocence; the tear
 Once wholly hopeless, turns to rapture here;
 The wretched share a part; and round the bed
 Where life retires, immortal hopes are shed.
 Life's disappointments, agonies, and stings,
 But add new feathers to religion's wings.

So in the cell where stern afflictions prey,
 The prisoner weeps his lingering nights away ;
 Through that dark grate, whose iron chords so fast,
 Have been the lyre to many a midnight blast ;
 Through that dark grate, the evening sun may shine,
 And gild his walls with crimson light divine ;
 Some mournful melody may soothe his pain,
 Some radiant beams may sparkle round his chain ;
 Some wandering wind in mercy may repair,
 And waft the incense of the blossoms there.

To the Editor of the Christian Spectator.

XAVIER'S LATIN ODE.

THE following Ode, in Monastic Latin rhyme, is from the pen of the celebrated missionary to the East, Francis* Xavier. Though nominally a papist, and officially a preacher of the corps of the *propaganda*, he is judged by many excellent protestants to have cared much less for the Spiritual Tyrant of Rome and his earthy domination, than for the Spiritual Majesty on the throne of heaven, "the blessed and only Potentate," the rightful Lord and sole Supreme Head of the Universal Church. He is described as a man burning with celestial zeal in the cause of Jesus Christ, and who, whatever were his defects, through a life of consistent, and voluntary, and self-denying service, almost without a parallel since the first century, habitually and practically sustained the character, with its honours and its wounds, of "a good soldier of Jesus Christ." It is grateful to our best feelings ; it accords with our purest Christian catholicism ; it is homogeneous with the unearthly character and peerless excellency of the communion of saints, to recognise in him a son of light, a friend of God, and one of the saints in heaven, better *canonized* in eternity than in time, and in the New Je-

rusalem than in the old city of abominations. The excellent and more luminously gifted protestant missionary, Henry Martyn, when at Goa, made a pilgrimage of truly catholic piety, to the sepulchre of the saint, to worship, however, not the undistinguishable dust of his "dishonoured" body, but the incorruptible God who was "glorified in him."

If I may trust to the general impressions of memory for some further notices of his history, as there are present or procurable no documents to which I may refer for more authentic details, and though twelve years have passed since the reading, (then too cursory,) on which I must depend, I will adventure some further statement, which may serve to increase the interest, perhaps aid the comprehension of the reader of the ode. Xavier belonged to an age bordering to that of Calvin and Luther, as it is more than two centuries since his death. He was first known in early life for distinction in scholarship, and as a public professor and lecturer at one of the continental universities. Loyola, the celebrated founder of the order of Jesuits, his senior in years, but far his inferior in attainments, attended his instructions. He was struck with the powers and the promise of the youth, and instantly conceived the idea of *converting* him ; which he soon instrumentally accomplished. Whether his conversion was at first genuine or not, certain it is that his zeal was heroical and illustrious. With a decision

*Some write it Jeromé Xavier ; perhaps his name included both. The facts of this sketch are written from *general memory*, and with a pledge only of their substantial authenticity and correctness.

like that of Paul, he immediately preached Christ, and avowed his superlative glorying in the cross. He forewent all the worldly preferments that were crowding and crowning his prospects for life. He left the university, and addicted himself to the studies and duties of his new and sacred pursuit. Shortly after this, he endured ridicule in the cause, and had trial of "cruel mockings," which to some minds are more terrible than "bonds and imprisonment." Heb. xi. 36. The world regarded him as a lunatic, and his colleagues of the university, feeling perhaps reproved by his example, and condemned by his piety, were wont to report him "mad with the love of God." In reference to these graceless calumnies he composed the ode; with a view to his own vindication less than to exhibit the nature, the grounds, and the reasonableness of his cordiality as a disciple of Christ. It is however a very honorable and satisfactory vindication of affectionate and devoted piety, in all ages and instances of its development. A similar slander induced Paul to say on one occasion: "I am not mad, most noble Festus; but speak forth the words of truth and soberness. For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner. King Agrippa, believest thou the prophets? I know that thou believest." Acts xxvi. 25—27. As on another occasion he wrote, "For whether we be beside ourselves, it is unto God; or whether we be sober, it is for your cause. For the love of Christ CONSTRAINETH us; because we thus judge, that if one died for all, then were all dead: and that he died for all, that they who live should not henceforth live unto themselves, but unto him that died for them and rose again" 2. Cor. v. 13—15.

After an introduction so indeliberately protracted, begging pardon

for the trespass, we copy from memory, as we cannot from print, the

ODE.

O Deus, ego amo te!
Nec amo te ut salves me,
Aut quia non amantes te
Æterno punis igne.
Tu, tu, mi Jesu! totum me
Amplexus es in cruce.
Tulisti clavos, lanceam,
Multamque ignominiam,
Innumeros dolores,
Sudores, et angores,
Ac mortem! et hæc propter me,
Ac pro me peccatore,
Cur igitur non amem te
O Jesu! amantissime?
Non ut in Coelo salves me,
Aut ne æternum damnes me,
Aut præmii ullius spe:
Sed sicut tu amasti me,
Sic amo, et amabo te!
Solum quia REX meus es,
Solum quia DEUS es!

For the benefit of your English readers, if you can suit yourself, Mr. Editor, with no better version, the following almost metaphrastic translation is subjoined, and at your service.

O God! in truth I love thy name,
Would that my very soul were flame!
Not sordid, for mere safety, love,
As truth and conscience disapprove:
Nor slavish, hoping thus to gain
A rescue from the realms of pain;
Where those that love thee not are placed,
Despairing, tortured, and disgraced.

Thou, thou, my Jesus! totally
Hast in thy cross absorbed me.
Thou didst endure the nails severe,
And thou the penetrative spear;
The ignominious scorn and wrong
Of an infuriated throng,
The griefs unnumber'd, bloody sweats,
Scourging, and mockery, and threats,
And anguish, till thy sinking breath
Pray'd for thy murderers in death!
And why was this? why, but for me
And other sinners could it be?
On my account and in my stead
Deserving worse, he bow'd his head!

Why, therefore, should I not love thee,
Thou lover of supreme degree?
Not that in heaven I may arrive,
Or 'scape the death the damned live, }
Or hoping other boon to have;
But just as thou hast loved me,
So love I and so will love thee;
Solely because thou fill'st the throne
Solely because thou'rt GOD alone!

I am not scandalized at the disinterestedness of his sentiments, and sincerely wish that all the men in the world were "not only almost,

but altogether such as he was, except" his papacy, and a few extravagant imaginations, which prove

that, though a "just" man, his spirit was not then "made perfect."

CATHOLICUS.

REVIEWS.

An Inquiry into the Consistency of Popular Amusements, with a Profession of Christianity. By T. CHARLTON HENRY, D. D. Charleston; William Riley, 1825. pp. 183.

PERHAPS little is gained, ordinarily, towards redeeming the world from its follies, by direct attacks on its fashionable amusements; yet it is at all times seasonable to remind Christians of the exhortation, 'Be not conformed to this world.' We have therefore determined to make Dr. Henry's Inquiry, the occasion of a few plain remarks on the general subject of which it treats.

There are certain doctrines which cannot by any change of time or of circumstances, become unessential; and certain moral virtues, our obligation to maintain which cannot be weakened by any supposable contingencies; and in deciding on claims to Christian character, there can be little room for doubt when the decision respects the denial of doctrines so essential, or the violation of duties so obvious.

But there is a large class of actions, whose moral character is less easily decided; such as in themselves are indifferent, and become beneficial or injurious, only through the effect of circumstances.

Under this head may be classed such amusements as in their own nature, and independent of circumstances, are not morally wrong, and yet become injurious, either on account of peculiar circumstances, or by being always carried to excess. The only justifiable use of amusements is to relieve and recreate the mind and body when fatigued by the

performance of more severe duties. There is not, as many imagine, and as common language implies, a distinction, as to moral character, between duties and amusements—for amusements are justifiable only as duties. There are different classes of employments, some more and some less severe; some tending to exhaust, and some to exhilarate and to restore the spirits. Now the grand rule of action is to do all for the glory of God, to exercise our moral, social, intellectual, and corporeal faculties, so as most to promote this end. We are not required constantly to exercise any one class of faculties, but by a well balanced use of them all, in their appropriate spheres, to produce the greatest possible good. Now any recreation which tends so to refresh and adjust our various powers as to enable us to accomplish on the whole, more good than would have been attainable otherwise, is not only allowable as innocent, but is demanded as a duty. We are no more justifiable in permitting any of our powers to become inefficient through want of relief and recreation, than we are in abusing and destroying them by perversion. All the complex machinery of the human system whether corporeal or mental, ought to be kept in *perfect working order*, and he who wears it out prematurely by over action, or by abusing it to improper purposes, and he who permits it to rust out for want of action, alike violate their obligations to their maker.

It is for this reason that a proper attention to exercise, diet, and amusement, is demanded of us as a

duty, and as preparing us for more efficient action in the cause of God. Besides, religion does not render us insensible to any of the pleasures and enjoyments of life, which are truly valuable. God in his goodness has made the appropriate exercise of all our powers upon their appropriate objects, not only our duty, but our supreme happiness, and we may say our only happiness. If man were perfectly holy, he would be perfectly happy, and would seek only such pleasures as are truly desirable. And the only reason why religion ever causes pain, or seems to diminish pleasure is, that a love of unworthy pleasures has taken previous possession of the mind, and the relinquishment of them causes self-denial. And the pain of all the struggles of the Christian, consists simply in the self denial of giving up an indulgence to which he has long been accustomed, for a greater and more enduring good.

Christians ought not therefore to hesitate to carry the spirit of their holy religion into all their amusements, as well as into their labours and devotions. It will unfit them for no amusement which becomes the children of God. It will dash from their lips no cup of pleasure which they ought to taste, who are permitted freely to drink at the fountain of living waters. And yet in how many cases is the unholy separation made between duties and amusements. How often do Christians indulge themselves in those things which a prevailing spirit of piety would prohibit as wrong, or exclude as insipid. This may arise partly from the force of inclination; but it is no less owing to the indefiniteness of the principles by which Christians regulate their practice. They know that there is a line of separation between the church and the world; but precisely where it lies, they know not. The forms of right and wrong float before their eyes in shadowy indis-

tinctness, and their opinions fluctuate with the popular current.

And although the correct and impartial investigation of this subject involves difficulties of a kind peculiarly subtle; yet on no subject are definite principles and rules of action more needed by all who would honour their Lord and Master. For in what way does the spirit of the world invade the church more frequently than under the guise of innocent amusements? And how great is the odium resulting to those who steadfastly resist these encroachments. Is there an appearance of peculiar solemnity in any church and congregation? Do Christians begin to rejoice in beholding the mighty works of the Holy Spirit? And do sinners begin to exult in their deliverance from the bondage of sin and death? Immediately the world is alarmed, they shrink from that light which would illuminate their dark domains, and seek for modes of terminating a state of things, to them so disquieting and fearful. And behold, all the votaries of elegant amusements are rallied at once; and all the devices of worldly wisdom are employed, to detach Christians from their appropriate pursuits, and to withdraw from the influence of divine truth, those who have almost escaped the pollutions of this world, and are standing on the threshold of the gates of heaven. The timid, the irresolute, and the wavering, fall into their snares, and are led captive at their will; whilst those who dare to resist their allurements, and to maintain a conscientious integrity, are ridiculed or reproached, as morose and gloomy, the enemies of innocent pleasures, and the foes of harmless amusements. And if perchance any one should happen to suggest that these things are adverse to the spirit of Christianity, and that the votaries of such amusements lessen or extinguish their claim to the Christian character, how unsparingly

are charges of bigotry and illiberality retorted. What! would you make religion a mere scene of gloom? Would you exclude all the harmless enjoyments and amusements of life? We must have amusements, and why not these? Is it not better to amuse ourselves thus, than to be worse employed?

He, therefore, who contributes to illustrate this subject, and to establish clearly those principles which shall guide Christians safely amidst the allurements of this enchanted ground, performs a service which demands the grateful acknowledgements of all who seek the welfare of the church. It is upon this ground, that Dr. Henry in the work now under consideration has entered, to encounter the armies of error with the sword of the Spirit, an undertaking which he has accomplished with a good degree of success.

In the first chapter, he opens the subject by a judicious and candid statement of the question in debate, "The consistency of the amusements of fashionable life with a Christian profession." The standard of appeal is the word of God. After noticing the various opinions entertained on this subject, assigning their causes, and showing the expediency of making it a matter of discussion, he limits himself to the consideration of two of those amusements which are most prevalent in fashionable life,—dancing and the theatre. To the individual history and general character of these amusements, he devotes two chapters, illustrating their origin, effects, and the general opinion of the pious and considerate in all ages, concerning each of them.

In the fourth chapter he considers the arguments derived from the precepts, and from the spirit of the word of God, appealing at the same time to well known facts, and to experience, in order to illustrate the effects of these amusements, on the religious character of those who advocate their innocence.

The mode of reasoning adopted by the author is judicious, and his arguments are conclusive; and we hesitate not to say, that this mode of viewing the subject, when thoroughly carried out into detail, will settle beyond controversy, the inconsistency of the amusements in question, with a religious profession. If history, universal tendency, and constant results; if the experience of private Christians, and of ministers of the gospel, have any weight in deciding this question, we cannot hesitate. Can it be proved concerning any amusements, that although innocent in theory, they are never so in practice, because always abused? Can it be proved that those who favour them, have in all ages been, to say the least, not distinguished by piety or by zeal in doing good, but more generally loose, and inaccurate in their principles, often grossly immoral; can it be proved that they are adverse to devotional feeling, and that devotional feeling is adverse to them, and that the enemies of elevated experimental piety always favour them, and employ them as a means of depressing that elevated standard of religion which exposes and alarms themselves; can it be proved that they are but too effectual in repressing the awakened anxiety of the sinner, and in quieting his fears and paralyzing his efforts; can all this be proved, and yet a doubt remain as to the tendency of these amusements? If there be any connexion between effects and causes, or if there be any soundness in the principles of analogical and inductive reasoning, and if experience is not an unsafe and deceitful guide, we must conclude that theatrical amusements, and the fashionable festivities of the ball-room, are adverse to the highest interests of man, and that Christians ought to encourage them neither by opinion, nor by example. When in addition to this, it is stated, that these amusements cause a waste

of time, and of property ; that they dissipate the mind, and unfit it for the faithful discharge of the duties of common life, and for the acquisition of useful knowledge ; that the theatre tends to corrupt the morals, and the late hours of nocturnal dancing, to undermine the health, a regard to the interests even of this life would lead us to the same conclusion as before.

We are far from asserting that all who favour these amusements, are of course to be considered as losing their claims to the character of Christians. But we do believe that those who have no claims to this character are the chief advocates of these amusements. We do not assert that those who advocate them are of course immoral, but we do believe that the immoral as a class, are unanimous in their favour—and that which the pious generally dislike, and the world generally advocates, must be adverse to the spirit of Christianity.

Upon most of these topics, Dr. H. dwells with different degrees of minuteness and power, and although we do not regard his work as a full discussion of this important subject in all its bearings, nor as a decision as complete and powerful, as the case admits and demands, yet we are confident that no one can read it without being impressed with the importance of the sentiments advanced, the candour and correctness of the general strain of argument, and the benevolent, yet manly independence of feeling which pervade the work. And we trust, that by this and other means, the attention of the American churches will be more generally and deeply excited to a subject so intimately connected with the welfare of the religious community.

Especially do we hope to see fully discussed, the duty of Christian parents, in relation to this subject—a topic to which Dr. Henry has but slightly alluded. If the world is ever to be converted to God, it will not be until the attention of the church is

more deeply fixed on the importance of anticipating the approach of worldly and carnal habits in the minds of the young, and of pre-occupying that ground with intellectual and moral culture, which is now permitted to be overrun with the plants of unrighteousness. We know that human efforts, alone, can never train up a child as a Christian ; but we likewise know that God, in bestowing his grace, is not unmindful of previous moral culture ; so that if children are from infancy instructed, and above all properly restrained, the eye of faith may look for successful results, with almost as much confidence as the farmer expects to reap the fruit of his labours. But many parents seem to expect, as an inevitable arrangement of Providence, that their children must go through a certain period of worldliness and vain amusement, and then be converted in some future revival at some indefinite time. Meanwhile there may be many sincere desires and earnest wishes. But the prevailing expectations of the parents are not strong enough to lead them seasonably and earnestly to oppose the current of worldliness and vain amusement which is bearing their children away. Who would prepare his son to fight the battles of his country by first sending him to serve in the armies of her most deadly foe ? And yet how many parents seem to take it for granted that their children must for a certain number of years be disciplined in the armies of the aliens, before they become soldiers of the cross. But let us not be misunderstood. We do not mean to assert that parents can at pleasure implant in their children a love of holy pursuits. And we also concede that until holy desires are excited in the soul, the pleasures and amusements of the young, though intellectual or social, will not be holy. But while we grant all this, we yet maintain that parents can do much by restraint,—by keeping their children

aloof from the most dangerous amusements of fashionable life. Are there no amusements but cards, balls, and theatrical exhibitions? Cannot parents restrain their children from amusements of this kind, not by the stern decree of arbitrary authority, but by a seasonable and affectionate exhibition of the truth? By a statement of the evils resulting from such amusements? And by a firm yet kind exercise of parental authority, if needed? If it be apparent to children in such circumstances that their parents are sincerely seeking their highest good; if it is obvious to them from the earliest dawn of intellect, that their parents seek first for them, the kingdom of God and his righteousness, and assiduously endeavour to guard them against the allurements of temptation; such is the power of conscience, and such we may say is the assistance of the Holy Spirit, that the obstacles which impede worldly-minded and lukewarm parents will vanish.

We fear that many Christian parents have low and unworthy conceptions of what God is able and willing to do in blessing their efforts, and in answering the prayer of faith. Many seem to be more interested in the worldly prosperity of their children, in seeing them admired or well settled in life, than in their eternal destinies: not indeed in theory or in profession; we may hear often from them expressions of desire for the salvation of their children; and they do wish them safe in the abstract. But when any decisive question in practice occurs, the truth soon becomes apparent:—They are afraid lest their children lose the favour of the world, or the admiration of man, or a good settlement in life. And thus faithless in God, and fearful of man, they hazard the immortal interests of their children, and cast them from him, whose favour is better than life, into the embraces of the ungodly world.

It would be interesting to imagine what would be the amusements

of the young, were they generally to become pious in early life so as to form a common and prevailing standard on this subject, as prompted by the influence of holy feelings and correct moral taste. Should such a generation ever arise, they would not be without appropriate amusements, more pure, more rational, more satisfying, and more adapted to obtain the end in view, than any which worldly taste and unholy feeling would select. Holiness would not banish amusements: it would refine and elevate them, free them from pernicious worldliness and sensuality, rescue them from abuse, and make them with all other things tend to promote the good of man and the glory of God. Does any one say that no such generation has ever been seen? I grant it. But are not the very imperfect and limited views of the church on this subject, and her want of faith in the promises of God, among the leading causes of the existence of this state of things? When the calculations of the great body of Christian parents concerning their children, are so worldly, are we to wonder that the result is not holiness? When they do not look upon the early conversion of their children as a thing generally to be expected, will they pray for it with faith and prevail against their own calculations? When they do not feel as they ought that they are educating their children, not for this world, but for citizens of heaven, and their weak and timid faith fluctuates with every prospect of worldly good or evil, can they rationally expect to see their children elevated by that honour which cometh from God only, and satisfied with that good which is like its author, immutable and imperishable?

Let Christians assume another attitude. Let it be deeply and constantly impressed on their minds that God is able and willing to do for them exceeding abundantly above all that they can either ask or

think ; let them diligently use the means of grace, and carefully restrain their children from the ways of the destroyer ; and let them depend not on themselves but on the almighty, all-pervading energy of the Spirit ; and in this state of mind let them with perseverance, and with strong cryings, and tears, intercede with him who is able to redeem their children from death,—and if the present state of things is not changed, and if their children are not saved in early life, then may they faint and be discouraged, and return to their worldly schemes and calculations. But, saith the Lord God, prove me now herewith, and see if I will not open you the windows of heaven, and pour you out a blessing that there be not room enough to receive it.

We are confident that the present aspect of God's providence justifies these sentiments. In the operations of his Spirit, he has reference more and more to the young, and many are now called whose conversion in former days would have been regarded as a matter of great amazement. And we trust that the day is not far distant when shall be brought to pass in greater power the saying that is written, "Out of the mouths of babes and sucklings hast thou perfected praise." And why should it not be so ? If the Lord Jesus is preparing his armies for the conquest of the world, will he not train in his service from their youth those who are to bear his standard and fight his battles ?

We hope soon to see the day when the church with one consent shall assume a higher standard with regard to every species of conformity to the world, whether it be exhibited in the pursuit of fashionable amusement, or of honour, or of gain. The church ought to be a *peculiar people*. Her power is irresistible when she fights on her own ground and with her proper weapons. But the essence of her strength consists in her being a *peculiar people*, not

in accommodating herself to the taste and principles of the world through fear of giving offence. When she leaves her own peculiar and elevated ground, and condescends to parley with the world, she is shorn of the locks of her strength. But if she is indeed a peculiar people, elevated above the world in action, and principle, and feeling, she flashes the light of conviction upon the minds of the ungodly—and although they rail and reproach, yet they feel that union with the church is not a vain form ; and thousands desire it who would otherwise neglect it as a useless ceremony. In short, the greater the distance between the church and the world, the more unsafe do the impenitent feel, the more do they desire her privileges. But if she leaves her lofty elevation and becomes altogether such as they, their sense of danger subsides, and they are content to remain without her sacred enclosures. Therefore Christians should not fear the charge of peculiarity and preciseness: rather should they fear so to conduct in all respects as not to encounter this imputation ; for the friendship of the world is enmity with God, and woe unto you when all men speak well of you.

It cannot be doubted that the church has power to make improper indulgence in fashionable amusements, a ground of admonition, or of discipline, especially when the church is united in her views of duty and expediency on this subject. And if those who enter her communion know the nature of these views, they are in duty bound to conform to them : and are justly considered criminal if they grieve and offend their brethren by conduct inconsistent with the prevailing feelings of the church.

We shall conclude our remarks on this subject by presenting our readers with a few extracts which may illustrate the literary merits of the work.

After quoting from the Bible a

number of passages descriptive of the true spirit of Christianity as opposed to the prevailing sentiments of the world. Dr. H. thus proceeds :

"If, then, the passages which we have quoted be not expressly intended to mark a distinction in respect to moral demeanour only, they must possess a deeper meaning. They are predicated on the fact that the unrenewed heart, in its inclinations and pursuits, looks only to the present state, and has no desires for the future : on the fact that the unrenewed heart is at enmity to God ; an enmity which lurks under all its movements, and is the secret agent of all its schemes. This melancholy truth is not to be contested now. It is the plain declaration of scripture. The habits and maxims of the world are of a character consonant with this fact. Its pleasures are found elsewhere than in God himself : Their tendency is, accordingly, to estrange the feelings still further from him ; and to keep out of view the infinite concerns which should engross the soul in its preparation for eternity. The directions of Divine Revelation were designed to effect an opposite end. The economy of redemption, of which they form a part, is contrived to give new desire and appetites to the soul ; to remove its hopes from earth ; to gather its enjoyments from spiritual pursuits. Here are two systems directly adverse to each other. They are composed of materials incapable of amalgamation.—It was, therefore, necessary that they should be kept apart from each other : without which the command to "grow in grace," and to become rich in spiritual attainments, would be perfectly nugatory.

"It is plain that the admonitions which require the Christian to be "separate" do not enjoin an ascetic retirement, or forbid that intercourse which is demanded by the charities of social life : but it is equally so, that they forbid any thing which could check our progress in spirituality, or render our deportment undistinguishable from that of the wordling. This distinction is not new to the man of the world : He has read enough in the word of God to see that it is there directed. He naturally, therefore, looks for some difference between the life of the Christian and his own : If he find no other than a mere profession ; if he see the same

moral appetites, and the same sources of pleasure, in both—his conclusion must necessarily be unfavourable either to the Christian or to his cause.—He might know enough of the Bible and of the heart to believe that "no man liveth and sinneth not"—he might believe that it is fully possible for even the pious man to be overtaken in the hour of temptation—he might have candour enough to set this to its right account, while he would look for the penitence and humility which follow—but he will not, and he cannot, pass a judgement of charity where there is an habitual spirit of worldliness ; or where he distinctly sees that a prevailing relish for sensual enjoyments has possession of the heart. These are matters clearly understood even where they are not rendered the subject of converse." pp. 101—104.

In the following remarks it is his design to remove the fear of that singularity which a conscientious exhibition of the spirit of the gospel implies.

"The objection that these views imply a necessary singularity of deportment and life, which divides society, and produces a collision of interests and acts, so far from militating against them, serves to prove their scriptural character. This singularity constitutes the very distinction referred to in the foregoing remarks : It is the very characteristic we are commanded to exhibit to the world at large. It does not assume the posture of a proud and conscious pre-eminence ; it does not say, 'stand by, I am holier than thou.' It makes no pretensions. It claims no superiority. Its language in the mouth of the Christian is simply this ; 'I part from many of the customs and maxims of those around me, not to evince a sense of greater worth in myself ; not to announce my high attainments—but because I find these customs and maxims unfavourable to my spiritual interests : because the associations into which they lead me, are unfriendly to opposite habits—habits which it is my desire to cultivate, and which I believe conducive to my happiness. It is a liberty of choice, to which I believe myself entitled, in common with every other member of society, when no rule of decorum is infringed, and no individual injury is inflicted.'" pp. 108, 109.

He thus speaks of the regard due to the opinions of others on this subject.

"If those whom we esteem pious, are conscientiously principled against such recreations, they are wounded by our engaging in them.—Now to say, that every man ought to leave his neighbour to stand or fall by himself, and accordingly to suffer no feeling to occupy the bosom in relation to his conduct in these things, is to waive the matter on a ground very foreign from the economy of Christianity. No Christian can do this.—It is not the single interest of the private individual he has in view: it is that of the cause of the Redeemer.—This he has made his own: He feels himself wronged by an injury which it sustains. That same diffusive charity, which sinks in his sight little sectarian distinctions, and teaches him to love all 'who love the Lord Jesus Christ in sincerity,' renders him susceptible of feeling, whenever the cause of religion is dishonoured. Charity owes its existence to a love of the Redeemer; and is inseparable from a love of his cause, or of those who are supposed to be enlisted in it. To suppose the Christian, then, unaffected by that which he believes detrimental to the influence of true religion, is to suppose an impossibility. We are not without analogy of the same thing in civil communities: Whatever public sentiment has determined to be a matter of reproach, or mischievous to the welfare of society, is proscribed: even although there may be no written law in relation to it: And he who violates such a tacit regulation, is justly considered an offender against the better feelings of the community. And it is no palliation of his fault, that some others may be loose enough to countenance him in it: This public sentiment is derived from the more virtuous, and not the more loose portion of society.—Now the Church of Jesus Christ is a community, whose express object is to honour their Head: the views which are entertained by those whose acknowledged piety has given them a prominence in it, are entitled to our respect: no matter what their birth, worldly rank, or power, may be. The feelings or anxieties which are called into play here, are far more intense,—because

they relate to concerns of far more importance,—than those of the former case.

"An independence of action, and a choice of practical principles, is an absurdity of terms when applied to a Christian profession. The moment this is assumed, the professor becomes amenable to all the laws of *Expediency* and *Charity*. He will find that they bear on many an act which may be right in itself, but which is wholly altered in its character by that bearing. The question of 'abstracted rectitude' never can belong to the department of Christian casuistry." pp. 130—133.

After describing the tendency of these amusements to destroy devotional feelings, he subjoins the following remarks.

"There are certainly professors of religion who know little or no difference in the nature of their experience: and who tell us, accordingly, that they discover no alteration in their frame of mind after engaging in such recreations.—It is not easy to reason with such persons from the effect of changes which they have never felt: and still less easy to point out evils which they cannot comprehend. But he who has 'passed from death unto life,' and who since that change has discovered in himself new inclinations, and has found new sources of happiness, is familiar with a difference in the religious frames of his mind plainly referable to his habits or employments. It is not hard for him to distinguish between acts the mere morality of which he may not be able to investigate, but the propriety or impropriety of which is obvious to him from their effect on himself. It is not saying too much to affirm that no one can return from these amusements and close the day with all that fervency of devotional exercise, with that undivided attention to the perusal of the word of God, and that diligent examination of his own heart, which will be the last daily exercise of the growing Christian. The scene in which he had engaged possessed a power of attraction which is not relinquished when the engagement is closed. It is over and over enacted, at least in many of its parts, by the effective exercise of fancy. The reflected picture is vivid, and perhaps long vivid, to the mind's eye,

even where the reality is passed. This attraction was not derived from the power of a religious taste, but from inclinations which were wholly of a worldly nature: These, of course, are fed and cherished, and strengthened: And so far as they are so, they effectually militate against an opposite and holy temper.

"Now every one who is conversant with any thing of religious experience, well knows that a devotional and happy frame of mind is more easily lost than regained. It is, therefore, not a momentary effect which is produced in the present instance. The coldness and insensibility which now attend the performance of religious duties, will either be followed by the pains of remorse, or they will increase in intensity by continuance. One link in the chain of evil, is succeeded by another. The feelings and character undergo a new modification. The comfort of religion is forgotten, or only remembered in its vacancy, as a thing that is passed. Conscience loses its tenderness. Devotion itself is a matter of form and constraint. The spirit and beauty of holiness are visible no more. Such has been the fearful history of many a Christian, whose first backsliding step was taken in 'innocent amusements.'" pp. 141—144.

MUSICA SACRA, or Utica and Springfield Collections United. Consisting of Psalm and Hymn Tunes, Anthems, and Chants, arranged for two, three, or four voices, with a figured base, for the organ or piano forte By THOMAS HASTINGS, and SOLOMON WARRINER. Fifth revised edition. Utica: Printed and published by William Williams. 1825.

WE have examined the above publication with no small degree of gratification, as we are fully inclined to believe it contains such a collection of sacred music as has long been a desideratum with two classes, comprising a considerable portion of the religious public. The classes referred to are, first, such as have made considerable progress in the cultiva-

tion of refined music in their choirs; secondly, such as have the disposition, but want leisure or the means for attaining correctness of harmony and expression in their choral performances.

The present differs from the former editions of the same work, in several particulars of no small moment. The first is the increased number of tunes of common or simple airs, with a harmony so very plain and unpretending as scarcely to arrest the attention of the amateur, but which is extremely chaste, and well adapted to the low state of vocal talent that is very observable in multitudes of congregations throughout the country. The second is the addition of some parochial tunes, and a choice number of set pieces, of a character sufficiently refined and scientific to gratify the most fastidious. It differs also from the former in being comparatively free from errors, which, for several previous editions, had been accumulating; and in the exclusion of some pieces which could be said to belong to neither of the classes above pointed out.

But an important feature of the work, and one which renders it proper to be noticed in this journal, (whilst the press is annually groaning with thousands of copies of rearranged, worn out, and resuscitated music,) is the addition of about fifty pieces, absolutely new in this country, the most of which appear to us to be of an uncommonly high character. Many of these are the productions of modern European masters of celebrity, and a few are from the pen of one of the compilers.

As to the music in general, we notice with peculiar pleasure that, whilst the music of several other collections has been scientifically arranged with reference to the powers of the organ, the music in the volume before us has been arranged with more special reference to the difficulties of vocal execution, and the capability of vocal expression.

Both of the compilers have, for the most of fifteen years past, been engaged (and we think successfully and honourably engaged) in the active cultivation of church music. They have been distinguished for their practical knowledge, skill, taste, and discrimination; and in compiling the present edition of their work, they have evidently spared no pains to turn these qualifications to the best account. There is a multitude of nameless and apparently trifling particulars, which, taken together, go to make up what we would term *excellence of style*, and which are scarcely known or recognised, except by the practical vocalist; while to all who listen to the performance in which these are combined, the effect is obvious. To this purport we might instance Colchester, Elysium, Mear, Weymouth, Lowell, Rothwell, Eaton, and a large number of others, compared with the numerous different copies in use. Among the set pieces, witness, in like manner, Eighty-Eighth, Dying Christian, Dialogue Hymn, Christmas, Gently Lord; which, when the state of church music in our country is taken into view, must be acknowledged to be better harmonized than any copies that have hitherto appeared.

The parochial music, comprising more than two-thirds of the volume, embraces all the principal varieties of measure, which are found in the most approved psalm and hymn books. Under the head of *Parochial Psalmody*, the compilers have instituted several distinctions with regard to practical adaptation, the importance of which has never before been sufficiently shown and insisted on in a work of this kind. For these we must refer the reader to the work itself. We cannot forbear, however, to select from their remarks on the above subject, the following passage:—"With few exceptions, which are noticed in the body of the work, the tunes of this large class" (Parochial Music) "will be

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found to embrace sufficient variety, and to be sufficiently easy of execution, to answer all the ordinary purposes of psalmody; but as each of them is calculated (by a common though somewhat questionable license) to be sung in a great variety of stanzas, the business of practical adaptation becomes an object of immense importance, and clergymen, teachers, and choristers cannot bestow too much attention upon it."

To the sentiment implied in the marked passage of the parenthesis above, in favour of *particular adaptation*, we joyfully subscribe. But so long as the greater part of clergymen, choristers, and even teachers, remain so palpably deficient in musical taste, how can it be expected that a suitable adaptation of music will be made to the words, or of words to the music, so as even to exempt us from the pain of sometimes hearing the doxology appended to a sombre hymn, or performed in a tune of the minor key?

From this view of the subject it is obvious that the greater the scarcity of tasteful performers, the greater is the need of that *particular adaptation* we observe in set pieces. If all performers understood musical expression, even a tune of doubtful character would be partly adapted in the performance, by being varied to suit the variation of sentiment, so that we should no longer require the aid of those way marks commonly found in set pieces, and no longer be tortured with unmeaning sounds. We conceive it almost time that the meed of superior excellence should cease to be awarded to such tunes as are of that doubtful character, or are so destitute of character that they may be sung indifferently in a hundred different sets of words, containing perhaps as many different shades of sentiment. There is a language in music, without which it is wholly unfit for devotional or other purposes. If this language is perverted, its incongruities of ex-

pression are manifest. But if every melody has an appropriate relation to some particular sentiment, in preference to every other shade of sentiment how shall that peculiar language, be understood, when the melody is applied to any and every other sentiment but its own? But a glance at the real state of the art in our country, is sufficient to induce us to drop this subject. We cannot, however, but be pleased with the contemplation of one fact; which is, that the attention devoted to this subject is increasing, and that the rudiments of taste are more conspicuous in many places within the sphere of our acquaintance, than has ever before been the case; and we cannot but hope that the time may soon come when enlightened Christians may be induced to take the command in this business, and not feel themselves degraded by daring to be unfashionable.

The subject of adaptation leads us to notice a few faults in this work, which, though they do not detract from its scientific merits, seem to be aberrations from that high standard of taste which Mr. Hastings has been instrumental in erecting. We refer to his selection of words for some of those parochial tunes which, from their structure, are calculated for general adaptation. Now, we make bold to say that his selection of words in this edition is not so happy as in the former ones, as might be instanced in Jersey, Vienna, and Mansfield; and that, in those tunes which have in this edition a different set of words from those in the former, the change is far from doing honour to his taste. Among the latter we more particularly notice German Hymn, Walworth, Wesley Chapel, and St. Philip. But as an outrage upon all attempts at adaptation intended for the public eye, (we mean no disparagement to the *Musica Sacra*, it being the same in this as in other compilations,) we would instance Tamworth, to which are applied the words "Guide me, O

thou great Jehovah." What modest pilgrim would think of making a respectful and melting petition to Him whose very throne is majesty, in that boisterous manner which is better suited to the taking by assault than to asking a gratuitous favour.

The harmony which the compilers have introduced into the old tunes may, in most instances, better please the ear than the received harmony; yet we would take this occasion to express the objection we feel to the great license so frequently taken by the publishers of music in this country, of changing the harmonies, and even the airs, of the tunes of celebrated masters, which, for their great excellence and purity, as well as for their universal reception into the praises of the churches, may justly be termed classical. It is desirable that these should be preserved untouched, as the never-varying standards of taste. The license which is taken by publishers of correct musical science and taste, moreover, is made the precedent on which every pretender sets forth his corrections and emendations, to pervert the airs of eminent composers, and the harmonies established by usage, and to corrupt, so far as his influence extends, the taste of the public. For these reasons we would inquire, whether innovation and novelty ought not to be repressed by compilers and editors so justly celebrated as those whom we are reviewing? The proper theatre for the exercise of talent lies in the composition of original airs and harmonies; and here we hail with joy the acquisitions we have received from Mr. H. to the music of the sanctuary. Let Homer be preserved in his original simplicity; let Virgil pour forth his numbers still, in all the gracefulness with which they fell from his lips; and if any modern must explore the field of epic poetry, let him return, not with pretended improvements upon the standards of all antiquity, but with his own work, that, for its ability and taste,

shall descend to posterity, a companion and rival of theirs.

Among the new pieces which strike us as peculiarly fine, we would notice *Immortality*, by Meyer; *Austria*, by Mozart; *Veni Creator*, Portland, Medfield, Doddridge, and Pittsfield, by Mather; *Mansfield*, by Crotch; *Acceptance*, a sweet minor, by Handel; *St. Austin and Asylum*, by Horsley; *Orinburgh*, by Haydn; *Gratitude*, by Shield; *Park-street*, by Venua; *Salisbury*, anon.; *Protection*, by Haydn; *Pergolesi*, by an Italian of that name; *Dunbar*, by Corelli; *Seville*, by Woelf; *Invitation*, from Gardiner's *Melodies*; *Florence*, by Viotti.

Among those which do great credit to the American muse, (although we have no great predilection in favour of American music in gene-

ral,) we would rank *Dartmouth*, by L. Mason of Savannah; *Ralston*, Killingworth. *Sandwich*, *Communion*, *Resurrection*, *Fraternity*, *Inspiration*, *Saints' Rest*, and *Installation*, by T. Hastings; the last three of which we think peculiarly excellent, and fine specimens for illustrating our ideas of particular adaptation.

The introductory part, containing the rudiments, which seems to embody most of the rules in the *Musical Reader* of Mr. Hastings, is better adapted to the use of beginners, and all classes of vocalists, than those in any compilation of music we have yet seen. On the whole, we congratulate the religious public on their being put in possession of this improved edition of so valuable a work.

LITERARY AND PHILOSOPHICAL INTELLIGENCE.

NEW PERIODICAL WORKS.—T. B. Wait & Son propose publishing at Boston, a "*Journal of Education*," to be issued monthly, at \$3 per annum; each number to contain 48 pages.—A publication to be called the "*Troy Review, or Religious and Musical Repository*," is about to be commenced at Troy.

Proposals are advertised at Plymouth, for printing in a duodecimo volume, "*Memoirs relative to the old Plymouth Colony, from its settlement in 1620, to the period when the colony was united to that of Massachusetts in 1692.*" The advertisement announces that the *New England Memorial*, by Secretary Morton, and the *Old Colony Records*, will be made the basis of the work, and the residue will be faithfully compiled from such historical productions as will afford an ample source for the purpose of a concise history of the colony.

Dr. Percival's Poem delivered before the Connecticut Alpha of the Phi Beta Kappa, is in press at Boston.

The *Itinerary of General Lafayette's Travels in America*, in four volumes, is publishing in Paris, where three of the volumes have run through several edi-

tions. It is probable that M. Levasseur will publish, under the revision of the general, an extensive *History of the Year's Residence of the Guest in the United States*, with official documents.

Mr. Hurwitz, author of "*Vindiciæ Hebraicæ*," has in the press a volume of *Moral Hebrew Tales*, translated from ancient Hebrew works. To which will be prefixed a popular *Essay on the still existing remains of the uninspired writings of the ancient Hebrew sages*.

More than fifty thousand newspapers (a very large number of which are purchased and read by the labouring classes) are distributed *every Sunday morning* over a circle of forty miles diameter, of which London forms the centre.

From the Report of the Board of Directors of the University of Virginia it appears, that the institution commenced on the 7th of March last, with 40 students, and on the last day of September the number had increased to 116. In the school of Ancient Languages there were 55; in that of Modern Languages, 64: *Mathematic* 68

Natural Philosophy, 33; Natural History, 30; Anatomy and Medicine, 20; Moral Philosophy, 14.

The property of the University consists of two parcels of land, one of 153 acres, comprehending a mountain intended to be occupied for the purposes of an observatory, and the other of 107 acres, which constitutes the site of the University. They have also a sum of about \$40,000, to be applied to building the Rotunda. The sum of \$31,677 has been placed at the disposal of an agent appointed to procure books for the library; \$6,000 have been deposited in London for the purchase of a philosophical apparatus; and \$3,000 for the acquisition of articles necessary for the Anatomical School.—*N. Y. Obs.*

The New Baptist Theological Seminary, at Newton, near Boston, has commenced its operations under the direction of Rev. Ira Chase, the professor of Biblical Theology. Rev. Francis Wayland, jr. has been appointed professor of Pastoral Theology.

The General Synod of the Evangelical Lutheran Church in the United States, at their late session in Fredericktown, Md. voted unanimously to establish a Theological Seminary, and elected the Rev. S. S. Schmucker to the first professorship. Mr. S. is known to the public as the translator of Storr's Theology. The Rev. Mr. Kurtz, of Hagerstown, has been appointed to visit Germany and England, for the purpose of soliciting contributions. Professor Schmucker is to visit New England, and other gentlemen, the Southern and Middle States, for the same purpose. The Lutheran Church contains about one thousand congregations and nearly two hundred ministers.

An Academy has been established at St. Augustine, in East Florida, for which a charter of incorporation will be asked at the ensuing session of the legislative council. Rev. Eleazer Lathrop has been appointed superintendent, and the institution is placed under the direction of 16 Trustees. It is stated that board for the pupils, in respectable private families, will cost \$150 per annum.

A bill has been passed in New Jersey, for the establishment of an institution for the Deaf and Dumb in that State.

A monument is erecting in Glasgow, to the memory of John Knox. It is to be a Doric column, sixty feet in height. He is to be represented as preaching, leaning a little forward, his left leg advanced, and holding in his right hand a small pocket Bible. In the energy of speaking, he has grasped and raised up the left side of the Geneva cloak, and is pointing with the fore-finger of his left hand to the Bible in his right. This seems to us a singular mode of honouring the memory of such a man as John Knox.

Dr. Barry, an English physician resident at Paris, in a memoir on the circulation of the blood, is said to have shown, to the satisfaction of the Royal Academy of Sciences in that city, first, that the blood in the veins is never moved towards the heart but during the act of inspiration: and, secondly, that all the facts known with respect to this motion in man, and the animals which resemble him in structure, may be explained by considering it as the effect of atmospheric pressure.

NEW PUBLICATIONS.

RELIGIOUS.

Religious Scenes; being a sequel to "Sermons for Children." By Samuel Nott, Jr.

An Appeal to Liberal Christians for the Cause of Christianity in India. By a Member of the Society for obtaining

Information respecting the State of Religion in India. Boston. Office of the Christian Register.

Biblical Repertory. A Collection of Tracts in Biblical Literature. By Charles Hodge. Vol. I. No. 4. Princeton, N. J. D. A. Borredstein.

The Christian Doctrine, as interpreted by Unitarians, and their Duty. A Sermon at the Installation of the Rev. Winthrop Bailey to the Pastoral care of the Third Congregational Society in Greenfield, Mass. Oct. 12, 1825. By N. Thayer, D. D. of Lancaster, Greenfield.

An Address, delivered at the Commencement of the General Theological Seminary of the Protestant Episcopal Church in the United States, held in Christ's Church, New-York, on the twenty-ninth day of July, 1825. By James Kemp, D. D. Bishop of the Protestant Episcopal Church in Maryland. Published at the request of the Trustees. 8vo. New-York. T. & J. Swords.

Christian Sympathy, a Sermon preached to the Congregation of English Protestants, in the city of Rome, Italy, on Easter Sunday, 3d April, 1825. By Bishop Hobart. 8vo. Philadelphia. Price 19 cents.

An Inquiry into the Consistency of Popular Amusements with a Profession of Christianity. By T. Charlton Henry, D. D. Charleston, S. C.

A Sermon delivered on the Twenty-Fifth Anniversary of the Female Asylum. September 24, 1825. By F. W. P. Greenwood. 8vo. pp. 20. Boston.

Family and Private Prayers, compiled from the Devotional Writings, of Bishop Andrews, Bishop Ken, Bishop Wilson, Jeremy Taylor, Dr. Hickes, and Dr. Johnson. By the Rev. William Berrian, an Assistant Minister of Trinity Church, New-York. 12mo. pp. 51. New-York. E. Bliss & E. White.

A Discourse delivered before the Society for the Promotion of Christian Education in Harvard University, at its Annual Meeting, in the Church in Federal-street, Boston, on the Evening of the 28th of August, 1825. By John Brazer, Pastor of the North Church in Salem. 8vo. pp. 27. Boston. Cummings, Hilliard, & Co.

Canons for the Government of the Protestant Episcopal Church in the United States of America; being the Substance of various Canons adopted in General Convention of said Church; Held in years of our Lord 1799, 1792, 1795, 1769, 1801, 1804, &c. 8vo. pp. 43. New-York. T. & J. Swords.

Attachment to the Redeemer's Kingdom; A Sermon Preached before the Prayer Book and Homily Society, in Christ Church, Baltimore, June 2, 1825. By the Rev. Stephen H. Tyng, A. M. Rector of Queen Ann Parish. Pr. Geo. Co. Md. 8vo. pp. 32. Georgetown, D. C.

A Sermon on Final Perseverance, delivered at Washington, Rhea County. By the Rev. William Eagleton, Pastor of Bethel Church, and published by request. Heiskell & Brown Knoxville, Ky.

The duty of Distinction in preaching, explained and enforced. A Sermon, delivered March 9th, 1825, at the ordination of the Rev. Israel G. Rose, A. M., as Pastor of the Church in Westminster Society, Canterbury. By Orin Fowler, A. M., Pastor of the Congregational Church, Plainfield, Conn. Hartford, Goodwin & Co.

Importance of Spiritual Knowledge. A Sermon, delivered before the Society for Propagating the Gospel among the Indians and others in North America, in the First Church, Boston, Nov. 3, 1825. By John Codman, D. D. Pastor of the Second Church in Dorchester. With the Report of the Select Committee. Cambridge. Hilliard & Metcalf.

The Christian's Instructor, containing a summary Explanation and Defence of the Doctrines and Duties of the Christian Religion. By Josiah Hopkins, A. M. Pastor of the Congregational Church, in New Haven, Vt. 12mo. pp. 312. Middlebury, Vt. J. W. Copeland.

A Sermon, delivered in the Second Presbyterian Church, Pittsburgh, Pa. October 16, 1825, in aid of the Funds of the Western Missionary Society. By Elisha P. Swift, Pastor of said Church. 8vo. Pittsburg. D. & M. Maclean.

Prayers for the Use of Families. With Forms for Particular Occasions, and for Individuals, 18mo. pp. 102. Cambridge. Hilliard & Metcalf.

An Address, delivered at the Laying of the Corner Stone of the Second Congregational Church, New York, November 24, 1825. By the Rev. William Ware. 8vo. New York. B. Bates.

A Discourse, delivered in Trinity Church, New York, on Thursday, Na-

venber 24, 1825, (the day of General Thanksgiving throughout the State.) By the Rev. John Frederick Schroeder, A. M. an assistant Minister of Trinity Church. 8vo. pp. 28. New York. G. & C. Carvill.

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MISCELLANEOUS.

On Oration, delivered at Providence, September 6, 1825, before the United Brothers Society of Brown University. By Horace Mann. 8vo. pp. 30. Providence. Barnum, Field, & Co.

The Atlantic Souvenir; a Christmas and New Year's Offering. 1825. 18mo. pp. 353. Philadelphia. Carey & Lea.

Elements of Geography, exhibited Historically, from the Creation to the End of the World: on a New Plan, adapted to children in schools and private families. Illustrated by four Plates. By Jedidiah Morse, D. D. Author of the American Universal Geography, Gazetteer, &c. The Sixth Edition, revised and corrected. New-Haven. H. Howe.

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Memoir of Simon Bolivar, Liberator of South America. New-York. D. Fanshaw.

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Remarks on Changes lately Proposed or Adopted in Harvard University. By George Ticknor, Smith Professor, &c. 8vo. pp. 48. Boston. Cummings, Hilliard, & Co.

Biography of the Signers of the Declaration of Independence. 8vo. Vol. 6. Philadelphia.

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their Characters, and of the Events of the American Revolution. By his Grandson, Richard H. Lee, of Leesburgh, Va. 2 vols. 8vo. Philadelphia. Carey & Lea.

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An Address delivered at the Dedication of the Town Hall in Worcester, Mass., on the second day of May, 1825. By John Davis. Worcester, 8vo pp. 36.

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The Student's Companion, containing a Variety of Poetry and Prose, selected from the most celebrated Authors; to which are added Miscella-

neous Matters, particularly designed to improve Youth in Reading and Parsing the English Language. By Amos I. Cook, A. M. Preceptor of Fryeburgh Academy. Second Edition. Concord, N. H. Isaac Hill.

Easy Lessons in Geography and History, by Question and Answer. Designed for the Use of the Younger Classes in the New England Schools. By Joseph Allen, Minister of Northborough, Mass. 18mo. pp. 44. Boston. Cummings, Hilliard, & Co.

An Oration pronounced before the Phi Beta Kappa Society of Dartmouth College, August 25, 1825. By Charles B. Haddock. Published by request. 8vo. pp. 35. Concord, N. H. J. B. Moore.

The Conflagration, a Poem, written and published for the Benefit of the Sufferers by the recent disastrous Fires in the Province of New Brunswick. By George Manners, Esquire, British Consul in Massachusetts. 4to. pp. 13. Boston. 1825. Ingraham & Hewes.

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United States, and Washington's Farewell Address to his Fellow Citizens. Embracing an Official Summary of the National Events of the first Half Century of the Union. With Engravings. 3vo. pp. 536. Phil. de phil. Robert Desilver.

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The Rebels; or Boston before the Revolution. By the Author of "Hobomock." 12mo. pp. 304. Boston. Cummings, Hilliard, & Co.

The Passage of the Sea; a Scripture Poem. By S. L. Fairfield. New York.

RELIGIOUS INTELLIGENCE.

AFRICAN CHURCH.—A very interesting church was organized at Boston, on the evening of the 28th of December, in the presence of a crowded audience. It consisted of thirteen persons of colour, who were found among the emigrants about to sail for Liberia. All of them furnished satisfactory evidence to the ordaining council, of their being members of other churches in good standing. The Rev. Mr. Dwight in whose church the services were performed, preached the sermon from Psalm lxxviii. 31.—*Ethiopia shall soon stretch out her hands unto God.*

These thirteen with about thirty other people of colour were to sail from Boston about the first of January, accompanied by the Rev. Calvin Holton, a Baptist missionary, and Dr. Ebenezer Hunt. The Rev. Mr. Sessions, agent of the Colonization Society, also accompanies the expedition, to return in the same vessel.

The Rev. Lott Cary, missionary at Monrovia, writes, June 1825, as follows.

On the 18th of April, 1825, we established a Missionary school for Na-

tive children. We began with 21; the school has increased since to 31. And as I knew it to be the great object which the Society had in view, I felt that there was no risk in furnishing them with a suit of clothes each upon the credit of the Board. We teach from eleven in the morning until two in the afternoon, it being as much time as I can spare at present. You will see from the list that Grand Cape Mount will soon be a field for missionary labours, as that nation is most anxious for improvement. I wrote to the King, some time in May to send five or six girls to school, and have since received an answer informing me that the girls and their mothers were absent, and when they returned I should have them. According to their custom they have to remain six months. I intend to write him again, and as soon as the African Missionary Board can support a school, to get one established up there.

We begin now to get on with our farms and buildings tolerably well. I have a promising little crop of rice and cassada, and have planted about 180 coffee-trees this week, a part of which I think, will produce the next season, as they are now in bloom. I think, sir, that in a very few years we shall send you coffee of a better quality than you have ever seen brought into your market. We find that the trees of two species abound in great quantities on the Capes, both of the large and small green coffee, of which I will send you a specimen by the first opportunity.

The Sunday School continues to prosper. We have now on the list forty, but only about thirty-three attend regularly. Two of them, George and John, from Grand Cape Mount, can read in the New Testament quite encouragingly.

SIERRA LEONE.—Those who have any doubts either of the importance or the practicability of the objects contemplated by the American Colonization Society, may be relieved of them by the following testimony respecting the success of a similar plan at Sierra Leone. It is taken from a late number of the London Quarterly Review; and is inserted here the more cheerfully, as it comes from a source whence we have not been accustomed to expect statements of this kind.

"By the official returns in August, 1823, it appears that the population of

Sierra Leone consisted of 16,671 souls, of whom more than 11,000 were negroes, rescued by our cruisers from slavery. Perhaps so much happiness and unmingled good were never before produced by the employment of a naval force. Eleven thousand human beings had then been rescued from the horrors of the middle passage, (horrors, be it remembered, which have been aggravated by the abolition of the slave-trade, such is the remorseless villany of those who still carry on that infamous traffic,) though the mortality among them when they are first landed, arising from their treatment on board the slave-ships, has been dreadful. They are settled in villages, under the superintendence of missionaries or schoolmasters, sent out from this country, and of native teachers and assistants, whom the settlement now begins to supply. The effect of this training has been such, that though, when the population of the colony was only 4,000, there had been *forty* cases on the calendar for trial; ten years after, when the population was 16,000, there were only *six*; and not a *single* case from any of the villages under the management of a missionary or school-master."

"Captain Sabine of the Engineers, has authorized the Committee to state his testimony, that 'after spending six weeks in the colony, and closely and repeatedly inspecting the state of the liberated Africans, under the care of Christian instructors, the representation of their improved condition was perfectly true; and that in reference to the largest assemblage of them, at Regent's town, their spirit and conduct are such, that he is persuaded *there is not to be seen on earth, a community of equal size, so truly exemplary.*' A naval officer, who had seen much of the negroes in slavery, was so struck with the state of these, that he could hardly believe they had been under instruction only since the end of the year 1816. Inquiring what method had been pursued to bring them from the deplorable condition in which they were received, to such a state in so short a time, Sir Charles McCarthy replied 'no other than *teaching them the truths of Christianity*, which these gentlemen were sent to propagate by the Church Missionary Society. By this alone they have ruled them, and have raised them to a common level with other civilized people; and he

lieve me,' he added, 'if you admit Christian teachers into your island, you will find your negroes soon become affectionate and faithful servants to you.'"

SANDWICH ISLANDS:—Burial of the late King and Queen.—Mr. Whitney, in a letter dated June 24th to the Secretary of the American Board, thus speaks of this occasion.

"On the sixth of last month, the Blonde frigate arrived at Woahoo, with the bodies of the late King and Queen. The minds of the people were, in a measure, prepared for the distressing scene, having had about two months notice of their death. Their remains were interred with many tears and much solemnity.

On the day of the ship's arrival, the survivors who returned from England, together with the chiefs and many people, proceeded to the church, where divine service was attended: after which Boka, the chief who accompanied the King, called the attention of the assembly to what his majesty, the King of England, had told him: viz. 'to return to his country; to seek instruction and religion himself; and to enlighten and reform the people.'

Advice so congenial to the minds and interests of all present, and from one whose word they consider law, could not but make a deep impression. A new impulse has been given to our work. Schools are establishing, in every district of all the Islands. The chiefs are taking decided measures for the suppression of vice. Our churches are crowded with attentive hearers: and I am happy to add, that an increasing number are inquiring with solicitude, *What shall we do to be saved?*

BOMBAY MISSION:—Mortality among the children of the Missionaries.—The wife of Mr. Hall, missionary at Bombay, arrived at Salem on the 18th of November. Mrs. Hall took this voyage, with the concurrence of all the missionaries, in the hope of preserving the lives of her children. Two had already fallen victims to the climate. The elder of the remaining two had been so ill as to be despaired of, and did not finally reach America. It was the hope of Mr. and Mrs. H. that she might arrive safe with the objects of their tender solicitude, and that after providing a suitable place for them in this country, she might return to join her husband.

In respect to the mortality which has prevailed among their children, the missionaries at Bombay have been 'pierced with many sorrows.' Mr. and Mrs. Graves had lost four, and were left childless; Mr. and Mrs. Garrett had just buried a little daughter; and the only surviving child of Mrs. Nichols died the day before Mrs. H. sailed.

In reference to these and other afflictive dispensations towards this mission, the Editor of the *Missionary Herald* remarks, that "they are such as should call forth the tender sympathies of Christians at home with reference to their brethren and sisters, who have borne the burden and heat of the day, in that arduous field. Unceasing prayer should be offered, that the afflictions and disappointments, which the missionaries have felt, may be the precursors of great spiritual blessings. How long it may be the pleasure of our heavenly Father to withhold the influences of his Spirit from the labours of his servants, it is not within the reach of human faculties to predict. We know, however, that no instance of faithful, self-denying labour, performed from Christian principle, will pass unnoticed and unrewarded by the Lord of missions; and we have much reason to believe that there is always a real connexion, though it may not always be easily discerned, between the plain preaching of the gospel and the ultimate salvation of some who hear it."

SERAMPORE TRANSLATIONS.—At the late anniversary of the English Baptist Missionary Society, the Rev. Joseph Kinghorn vindicated the translations of the missionaries of that Society, in a very satisfactory manner. We hope that the Abbé Dubois, Mr. Adam, and our Unitarian friends, will, for their better information, re-examine the subject.

LONDON HIBERNIAN SOCIETY.—This Society has no less than *eleven hundred and forty-seven* schools, containing 94,262 scholars, of whom above 50,000 are children of Roman Catholic parents. The scholars are instructed in either the Irish or the English Languages, or in both, according to circumstances. The reading lessons of the lower classes are *extracted from the scriptures*; and every child who is admitted into the schools, must, at the end of twelve months, be able to *enter*

the New Testament class. Such is the demand for education among the poor of Ireland, that the Society is called upon on every side, to extend its schools to a degree far exceeding the funds at present placed at its disposal.

PROGRESS OF THE MISSIONARY SPIRIT IN BRITAIN.—Some idea of the rapid progress of the Missionary spirit in Great Britain, may be formed by the following short sketch of the progress of the Church Missionary Society, instituted in the year 1800. During the first ten years, that Society had but one mission; it has now nine missions. The clergy who were supporters of its objects were, during the first year, 50; at the end of the first ten years, 260; they are now about 1500. The whole income for the first ten years, was £15,000; for the last year alone it was above £40,000. There were none, or very few, converts who were communicants at the end of the first ten years; there are now above 1000. There were then few hearers; there are now several thousands. Then it had but 4 schools, and 200 scholars; now it has 231 schools, and 13,200 scholars.

RELIGIOUS INTOLERANCE IN CANADA.—A writer in the New York Observer communicates the following particulars respecting the state of things in Canada. With the substance of the communication our readers are perhaps already acquainted.

The provincial law requires that all churches, congregations, and religious communities, shall keep a duplicate register of baptisms, marriages, and funerals; one to be retained by the congregation, the other to be annually deposited in the office of the clerk of the Superior Court, which registers must be authenticated by the signature of one of the judges on each leaf or page. All those persons who are non-conformists to the established church of England, except the Presbyterians of the established Kirk of Scotland, are deprived of this privilege, by a construction of the act equally novel and curious. It has been adjudicated in the highest court of law, that the term *Protestant* includes only persons of the state church, and consequently the different ministers of the Congregational, American Presbyterian, and the Methodist Societies, can neither administer baptism, celebrate marriage, or attend a funeral with security; and their

registers, not being signed by a judge, would be refused as evidence, either of a child's legitimacy, the nuptial contract, or of a person's death. This is an intolerable nuisance, politically considered, and in a religious point of view is a grievous impediment to the progress of the gospel. One circumstance connected with it is very striking and anomalous—the Catholics are all in favour of granting to the various societies their rights, or rather, of interpreting the law without restriction: while the ecclesiastics of the state church are decidedly inimical to granting the other denominations the evangelical right to have their children baptized according to their own consciences, or the melancholy pleasure of interring their friends in their own way.

WALDENSES.—The following account of this interesting people is from an English Magazine.

There are now living in the valleys of Piedmont, called Luzenda, Perosa, and San Martino, about *eighteen thousand* Vaudois, the remainder of the Waldenses and Albigenses, who have in the midst of Popish darkness, enjoyed the light of truth, and, though surrounded by the demons of persecution, have nobly defied all their rage and cruelty. These, like the famed 7000 of *Old Testament* record, have never bowed the knee to Baal; and among them have been numbers who have united the Protestant faith with a corresponding walk and conversation. From France and Sardinia they have endured *thirty-two persecutions*, in which the furnace seemed to have been heated with a design to extirpate their whole race; and nothing has saved them from their fury, but the almost miraculous care of the Almighty, connected with their own union and courage in their mountainous, intricate, and impregnable fastnesses, whither they have fled for shelter.—Thousands of them have suffered martyrdom, and shown their inflexible attachment to the cause of the Redeemer; while, like him, these peaceable people invoked with their dying breath forgiveness for their enemies.

When Piedmont was under the late government of France, the Vaudois were put in full possession of all the privileges common to other subjects; but on the restoration of the Bourbons, in the year 1814, they were again united to Sardinia; and, though they never murmur, they are subjected to the most

grievous restrictions. They cannot, for instance, purchase lands out of the confined limits assigned them; they are obliged to desist from work, under the penalty of fine or imprisonment, on the Roman Catholic festivals, which are almost perpetual; they are forbidden to exercise the professions of physician, surgeon, or lawyer; and these people, together with their ministers, are compelled to serve as private soldiers, without the possibility of advancement. All religious books are prohibited, except the Bible, which is subject to such a high duty as almost to place it beyond their reach. Schools are, indeed, allowed on the old system; but on Bell's and Lancaster's system they are prohibited. The scriptures and catechisms have sometimes been circulated among the Vaudois leaf by leaf, as the only means of obtaining a perusal of their pages. They are not allowed to multiply their places of worship, though they may rebuild and enlarge their old ones.

In the time of Oliver Cromwell, collections were made throughout England, on behalf of the Vaudois, amounting to 38,241*l.* 10*s.* 6*d.*; which after affording them considerable relief, left a fund of 16,333*l.* 10*s.* 3*d.*; which Charles the second, on his restoration, used for his own purposes, assigning as a reason, that he was not bound by any of the engagements of a usurper and a tyrant. William and Mary restored the pension; but during the reign of Napoleon, the British Government, from political motives withheld it, and the Vaudois pastors (thirteen in number) are for the most part living in a state of poverty.

Efforts are now making to recover this lost aid, and thereby enable the pastors to surmount their difficulties, to assist in the establishment of schools, and the education of their ministers, and especially in building a hospital among them. His Majesty George the Fourth has presented them with 100 guineas. Several of the Protestant States on the continent are interesting themselves for these suffering people; and it is hoped that a favourable moment has arrived for the relief of the oppressed Vaudois. The valleys have lately been visited by some English clergymen, who have taken a lively interest in the fate of their inhabitants.

A highly respectable committee has been formed in London, to promote subscriptions for the Waldenses, and to

manage the fund raising for them in the United Kingdom.

PROTESTANTS IN FRANCE.—At a late monthly concert in Boston, the Rev. Sereno E. Dwight, recently returned from Europe, gave some account of the religious condition of France, a sketch of which was published in the Recorder and Telegraph. Most of our readers may have seen this sketch, yet as it is interesting, for the facts it embodies, and valuable for reference, we shall preserve the substance of it on our pages.

"In Paris," says Mr. D., "there are four places, where public worship is held on the Sabbath in the English language:—1. The Chapel of the British Ambassador, where the chaplain of the embassy preaches every Sabbath morning. 2. The French Protestant church in the Rue St. Honora in which the same gentleman officiates in the afternoon. 3. The American church; so called because an American resident in Paris [who has since returned to this country] procured, through the medium of Mr. Gallatin, our minister at the French Court, the consent of the government for its establishment. It is a small circular hall in the upper story of the church last mentioned. The present minister is the Rev. Mark Wilks, a most valuable and pious man. 4. The fourth place of worship in English, is in the Chateau Marboeuf in the Champs Elysees, a building purchased by the Rev. Lewis Way, at an expense of 10,000*l.* sterling. Mr. Way is possessed of a very large fortune, and is a man eminently devoted to the prosperity of religion. He himself opened this place of worship, and preached there regularly until his health failed, which was some time in the month of May last. When Mr. D. attended, the house was filled; almost all the hearers being English residents in Paris, of which description there are said to be usually not less than 20,000.

Of French Protestant churches in Paris—either Reformed or Lutheran—there are four or five. Some of the clergy, who formerly embraced the Unitarian sentiments, appear to have renounced them. Yet their preaching, even now, is not remarkably discriminating. Among other things, the long contest with Popery seems to have had an unfavourable influence. Those, however, who have witnessed the pro-

gress of evangelical religion in that metropolis, are greatly encouraged; and Mr. D. was assured by Rev. Mr. Wilks and other clergymen, that nothing was wanting but houses of worship and faithful ministers, to induce many thousands of the people to unite themselves to Protestant congregations. The existing churches for French Protestants are very much crowded. A French Bible Society, Missionary Society, and Tract Society, are strange names—yet such societies have recently been formed, and are every year gaining strength.

There is also in Paris a Theological Institution, under the charge of the Rev. Prof. Galland, a man of high attainments and great excellence, who was called to that station from his pastoral labours in Berne. Two or three professors are connected with him in the management of the Institution, all of whom are regarded as men of piety. The students, of whom there is a considerable number, are generally poor, and are aided by the liberality of English Christians. The character of these young men is excellent.

Though France is a Catholic country, yet with the exception of a few periods of short duration in the sixteenth and seventeenth centuries, dissent from the established religion has not been wholly prevented, as it has been in Spain and Italy. The Protestants were very numerous before the massacre of St. Bartholomew's Eve, and again before the revocation of the Edict of Nantes. The late emperor, though he established a Catholic Church, was an avowed enemy to religious persecution, and a decided friend to the Protestant church, to which he gave many important privileges. As such, his memory is cherished with gratitude by all the Protestants of France. The charter given by the late king, Louis XVIIIth, owing probably to the very difficult circumstances in which he was placed on ascending the throne, was favourable to their civil and religious liberty. It acknowledged and secured the rights of the Protestant church. Yet in the early part of his reign, in 1815, 16, and 17, very violent persecutions existed in the south of France against the Protestants, and a considerable number of them are said to have suffered death from the hands of violence. If the government did not directly sanction this violence, it is regarded by the Protes-

tants as having winked at it; yet they appear to suppose that Louis XVIIIth himself was opposed to it, and was not unfriendly to their cause. The present king is far less favourable to the Protestant religion than his predecessor. He has been through life, an open profligate, and most notorious libertine: and now, to make his peace with heaven, he has commenced the furious bigot, and readily consents to any measures, however oppressive, which are proposed by the Catholic party against the Protestants and their religion.

Far the larger number of the Protestants are in the south of France.—There they have many large congregations, furnished with respectable clergymen, and in many of the departments constitute the majority of the population. Since the persecutions of 1815, they have increased very rapidly in that part of the kingdom. They are very numerous, also, on the borders of Switzerland, and on the Rhine; in the two Departments of the Upper and Lower Rhine, far more so than the Catholics. There the Lutheran clergy are more numerous than those of the Reformed Church; and too many of both have imbibed the Unitarianism and Neologism of Germany, with effects equally undesirable upon the religious character of the people.

Though the government is thus hostile to the Protestants, and inclined to exercise severity towards them, yet so long as the charter of Louis XVIIIth is permitted to continue in force, they will retain no small degree of religious freedom, as by it they are permitted to circulate books, and, on application to the constituted authorities, to establish churches. The general intelligence which exists in France, the freedom of the press, the unpopularity of the French king, and the prevalence of infidelity, all afford a sort of security to religious freedom.

The Bible is very rarely to be found in France, either in families or in the booksellers' shops. Except in the few shops kept by Protestants, it is not for sale in Paris. The Catholics are almost without exception, extremely ignorant of its contents. It is indeed very rare to find either a layman or a clergyman of this denomination, who appears to have any knowledge of it except what is derived from a compilation often to be met with, made up of ex-

tracts from the histories of the Old and New Testaments, the Apocrypha, and the Lives of the Saints.

The number of Protestants in France was estimated in 1807 at 2,000,000; and probably may now amount to 2,500,000 or 3,000,000, scattered extensively throughout the kingdom.—This dispersion, if they can be united, will give them far greater influence.—And many circumstances now conspire to promote union and co-operation—particularly the persecutions of the government, the liberty of the press, the establishment of a Bible Society, a Tract Society, a Missionary Society, and the Theological Seminary at Paris. British Christians, also, particularly in the labours of the British and Foreign Bible Society, and the Continental Society, are exerting a powerful influence in uniting the hearts and concentrating the efforts of the Protestants of France. Extracts from the Reports and Correspondence of the British Religious Charitable Societies are regularly published. Attempts at persecution are immediately exposed in the English newspa-

pers; and, since the abolition of the *censure*, in those of France also. The clergymen employed as agents, by the Continental Society, have succeeded in waking up a spirit of inquiry; and in a considerable number of places their labours have been followed by unusual attention to religion, both among Protestants and Catholics. Several of the Catholic Clergy have, in consequence, come forward as open friends to evangelical religion.

DONATIONS TO RELIGIOUS AND CHARITABLE INSTITUTIONS.

In the month of November.

To the American Bible Society, \$4,497.12.

To the American Board, \$5,173.49; exclusive of \$215 in legacies, \$127 to the permanent fund, and \$40 to the Missionary College in Ceylon.

To the American Tract Society, \$1,879.43.

The treasurer of the Baptist General Convention acknowledges the receipt of \$916.88, from Oct. 5, to Nov. 2, inclusive.

ORDINATIONS AND INSTALLATIONS.

Sept. 25.—The Rev. BENJAMIN C. TAYLOR, (installed,) Pastor of the Reformed Dutch Church at Patterson Landing, N. J. Sermon by the Rev. Wilhelmus Elming.

Sept. 28.—The Rev. THOMAS HALL, over the Congregational Church and Society in Waterford, Vt. Sermon by the Rev. Silas M'Kean, of Bradford, Vt.

Oct. 5.—The Rev. GEORGE SHEDDEN, was installed at Franklin, Portage co. Ohio. Sermon by the Rev. Mr. Seward.

Oct. 12.—The Rev. WASHINGTON THACHER, (installed,) Pastor of the First Presbyterian Church and Congregation in Onondaga Hollow, N. Y. Sermon by the Rev. Mr. Keep of Homer.

Oct. 16.—The Rev. C. C. BRAINERD, to the order of the Priesthood, and Mr. JAMES H. OTLEY, to the order of Deacons; by Bp. Ravenscroft.

Oct. 17.—The Rev. HENRY WHITE, to the pastoral care of the Church and Union Congregational Society in Brooks and Jackson, Me. Sermon by the Rev. Professor Smith.

Nov. 9.—The Rev. OREN TRACY, as Pastor of the Baptist Church in Randolph, Mass. Sermon by the Rev. Mr. Putnam.

Nov. 15.—The Rev. JOHN H. KENNEDY, to the pastoral care of the sixth Presbyterian Church (late Dr. Neill's) of Philadelphia. Sermon by the Rev. Dr. Janeway. At the same time and place the Rev. Mr. SMITH, as Pastor of a Church gathered by him in the Northern Liberties.

Nov. 23.—The Rev. ROBERT DILWORTH, at Greensburgh, Penn. as an Evangelist, by the Presbytery of Hartford. Sermon by the Rev. William Maclean.

Nov. 23.—Mr. AMOS REED, to the work of the Ministry, by the Presbytery of Ohio. Sermon by the Rev. Thomas D. Baird.

Dec. 1.—The Rev. BENJAMIN F. STAUNTON, over the Congregational Church in Bethlem, Con. Sermon by the Rev. Mr. Griswold, of Watertown.

Dec. 6.—The Rev. JOHN CHAMBERS was ordained, at New Haven, Con., to

the work of the Ministry. Sermon by Professor Fitch, of Yale College.

Dec. 9.—The Rev. JAMES KANT, as Pastor of the Church at Trumbull,

Conn. and the Rev. ALANSON BENDICT, as a Missionary. Sermon by the Rev. Mr. Hewitt, of Fairfield.

PUBLIC AFFAIRS.

UNITED STATES.

THE NINETEENTH CONGRESS met on 5th of December. The President's Message is a document of some length, and contains the elements of much discussion. We shall notice it with as much particularity as may be consistent with the limits we are accustomed to assign to subjects of this nature.

In the condition and prospects of our country as exhibited by the President, we have abundant cause for satisfaction and for gratitude to God. Looking beyond our own country also, we find much to gratify us both as Americans and as Christians—as Christians, in the tranquillity of most of the nations of Europe, and as Americans, in the increasing force and prevalence of those principles among them which are essentially American in their tendency. "There has, indeed, rarely been a period in the history of civilized man, in which the general condition of the Christian Nations has been marked so extensively by peace and prosperity. Europe, with a few partial and unhappy exceptions, has enjoyed ten years of peace, during which her Governments, whatever the theory of their constitutions may have been, are successively taught to feel that the end of their institutions is the happiness of the people, and that the exercise of power among men can be justified only by the blessings it confers upon those over whom it is extended."

Passing over a considerable portion of the Message respecting the commercial interests of the United States, we come to the proposed Congress at Panama. To this meeting the republics of Colombia, Mexico, and Central America have deputed their plenipotentiaries, and have invited the United States to be represented there by their ministers. The invitation, the Presi-

dent states, has been accepted, and ministers will be commissioned to attend at those deliberations, and to take part in them, so far as may be compatible with that neutrality to which it has been the uniform policy of the United States to adhere.

An unequivocal indication of our national prosperity, is the flourishing state of our finances. The revenue has not only been sufficient for the current expenses of the year, but has contributed eight millions of dollars to wards the liquidation of the national debt—which debt is about eighty one millions. The objects to which the national funds have been appropriated are summarily exhibited in the following extract.

"More than a million and a half has been devoted to the debt of gratitude to the warriors of the revolution: a nearly equal sum to the construction of fortifications, and the acquisition of ordnance, and other permanent preparatives of national defence: half a million to the gradual increase of the navy: an equal sum for purchases of territory from the Indians and payment of annuities to them: and upwards of a million for objects of internal improvement authorized by special acts of the last Congress. If we add to these our millions of dollars for payment of interest upon the public debt, there remains a sum of about seven millions, which have defrayed the whole expense of the administration of government, in its legislative, executive, and judiciary departments, including the support of the military and naval establishments, and all the occasional contingencies of a government co-extensive with the union."

Our Government has always been commended for its cheapness. The 'Black Book,' a singular production which some time since obtruded itself

upon the dignitaries of England, civil and ecclesiastical, among many other things relating to places, pensions, sin-cures, &c. contains a "comparative statement of the salaries of different officers in America and England." The result of this statement may be seen in the following summary.

America.

Officers of State, - - -	£15,680
Diplomatic Corps, - - -	27,600
Consuls, - - - - -	3,600
	<hr/>
	£46,880

England.

Officers of state, - - -	£816,600
Diplomatic Body, - - -	95,250
Consuls, - - - - -	30,000
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	£941,850

'The services therefore,' says the writer, 'which cost the United States £46,000, cost old England £900,000.' Considering however the more extended relations of England, and her greater complexity of interests requiring able hands to manage them, both at home and abroad, it must be admitted that this is not a perfectly fair comparison.

The general post-office furnishes another indication of our national growth and prosperity. One thousand and forty new post-offices have been established during the last two years, ending in July, and the increase of the transportation of the mail during the same term has exceeded three millions of miles. The receipts of the department for the year, instead of falling short, as in former years, exceeded the expenditures by more than forty-five thousand dollars.

We are glad to find the subject of a uniform system of bankruptcy recommended, thus early in the session, to the attention of Congress. No subject of legislation is more difficult than this. To remedy all the evils contemplated by such a system, and at the same time to secure its benevolent provisions from abuse, is not easily accomplished by any law which can be framed for the purpose. And yet no subject calls for legislation more urgently than this. The bankrupt laws of individual States, have been adjudged unconstitutional by the United States' Court, and thus the unfortunate debtor has been deprived of the benefit of existing laws without a substitute being provided: suspense and embarrassment are the consequence.

But we cannot dwell particularly on all the topics touched upon by Mr. Adams. Among the most important may be mentioned the organization of the militia, the military occupation of the Oregon, the establishment of a naval school, corresponding with the Military Academy at West-Point, the establishment of a national university, and connected with it, or separate from it, the erection of an astronomical observatory, a uniform standard of weights and measures, a new executive department, for home affairs, surveys, roads, canals &c. In a word the message develops an extended and liberal system of internal improvement.

We rejoice that the interests of science and literature are not overlooked in this system. As to a national university, however, our views of its expediency would vary with the plan to be adopted. If one of its features be, that it is to have no religious worship, like the University of Virginia, we should prefer to see the result of the experiment already in progress before another is commenced on a more important scale.

The Senate consists of forty-eight members, and the House of Representatives of two hundred and thirteen. The Rev. Dr. Staughton, President of the Columbian College, is chaplain of the former, and the Rev. Mr. Post, of the Presbyterian church, chaplain of the latter.

SOUTH AMERICA.—The castle of San Juan d'Ullua, the last hold of the Span- ish in the republic of Mexico, surrendered on the 22d of November. The garrison was reduced to this measure by the want of provisions.

A treaty of perpetual union, league, and confederation between the republics of Colombia and Mexico was published at Mexico on the 20th of September. The parties agree to solicit their sister republics to join the confederacy and to send plenipotentiaries to the congress at Panama. It is proposed that this congress shall meet stately. Its objects are "to confirm and establish intimate relations between the whole and each one of the states; to serve as a council on great occasions; a point of union in common danger; a faithful interpreter of public treaties, in cases of misunderstanding; and as an arbitrator and conciliator of disputes and differences."

An expedition of considerable magnitude is fitting out at Carthagena for the invasion of Cuba. Troops amounting to fifteen or twenty thousand are said to be at Panama, waiting for the transports to be ready, which are to convey them from Porto Bello to Carthagena. It is generally expected, from the state of affairs in Cuba and the revolutionary disposition of the inhabitants, that its conquest will be easy.

The Provinces of Charcas, La Paz, and Potosi, and several districts of Upper Peru, have declared themselves to be a free, sovereign, and independent State. The Declaration of Independence was signed on the 6th of August, 1825, by Deputies from 47 Provinces and Districts. The rights of self government are vindicated in the declaration; and they pledge themselves to observe the sacred duties of honor; to protect life, liberty, equality, and property, and to maintain unalterably, the *Holy Roman Catholic Religion*.

Bolivar has added fresh significance to his title of Liberator, by a decree published at Cuzco, July, 4th, for the emancipation of the Indian population of Peru. The arbitrary exactions to which these injured people have been subjected, and especially the cruel manner in which they have been compelled to work in the mines of Potosi, from the first occupation of the country by the Spaniards, has long been known to the world. By the decree of Bolivar they are henceforth exempted from their burthens, and raised to the rank of citizens.

The patriots of the Banda Oriental have obtained a decisive victory over the Brazilian army, which has hitherto occupied that province. The Banda Oriental is now considered free from the power of the Brazilian emperor, and it will now probably effect its union with the other emancipated provinces.

TO READERS AND CORRESPONDENTS.

ALUMNUS; ALEPH; L. N. J., and several other communications, have been received. P. and *ἡλιαθης* will be considered. We have taken the liberty to transfer an "Address to Female Youth" to the Editor of the Guardian, as being, from the nature of it, more suited to that work than to the Christian Spectator. It will probably appear there unless the author shall direct otherwise.

Owing to an unusual pressure of business at the printing-office, and to other circumstances which we could not control, we must again apologize for the unseasonable appearance of the Christian Spectator. It is hoped that no occasion will exist for a similar apology hereafter.

Errata.—In some copies, p. 22, in the second and third lines of the poem, for *when read where*; and on p. 23, line 32, for *told* read *toll'd*. These errors were marked in the proof, but escaped correction till a part of the edition had been struck off. The author of the piece is requested to excuse them.